W Baldwin 150 5th Av

Zion's Herald

WEDNESDAY, APRIL 19, 1899

Bishop C. D. Foss

Presides at the session of the East Maine Conference.

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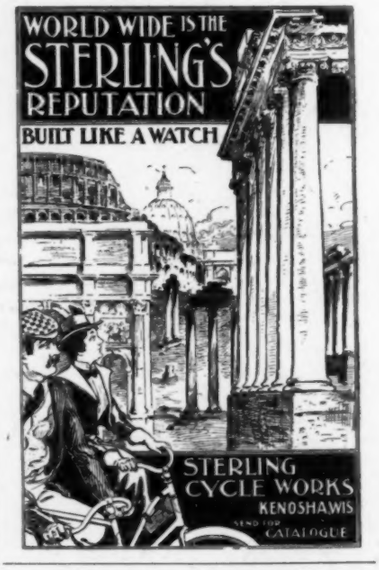

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The Italian Supreme Court has recently decided that the findings of an international court of arbitration are final, and that no national court has the power to set aside or limit them in any way. Theoretically this decision must be accepted as correct because an international tribunal is nominally superior to a national one; but practically it will not hold. The United States believes in arbitration, but if some international court should decide any question in such a manner as to compel us to violate our own Constitution in order to carry out the decrees of the court, there can be no doubt but that our supreme court would set aside the findings. Naturally when any nation submits a case for international arbitration it is in honor bound to accept the decision rendered, and it is on this principle that the finding of the Italian court is based; but no nation can agree to set aside its own constitution, or to amend it except by the regular prescribed course. Nations having a written constitution cannot accept the findings of an international court of arbitration if they are in conflict with it. At this very point one of the most serious objections to international arbitration is to be found.

Slavery in Zanzibar

Great Britain exercises a protectorate over the province of Zanzibar, on the east coast of Africa. The city of the same name contains a population of 250,000, and being a free port it has a very large trade. Hamud bin Muhamed bin Said is the Sultan, but Sir A. H. Hardinge, the British agent, is the ruler. The Sultan issued a decree in 1897, declaring that slavery would no longer be recognized as having a legal status in his dominions; but in assuming the protectorate Great Britain agreed that the slaves should not be emancipated without compensation, and that on the mainland the law of Islam should prevail. The result is that there are quite as many slaves both in the city and the province of Zanzibar as there ever were, and their number is not likely to grow smaller as long as Great Britain is represented by her present agents. Although there is nothing in the law of Islam that establishes slavery, it tolerates it, and even permits it; but slavery is not necessary to the fullest exercise of Mohammedanism. Because of the stipulations, and because of the narrow interpretation put upon them by the British Foreign Office, England is accused of fostering the slave trade in the interest of her African possessions, and it is feared that, despite all her protestations to the contrary, she is not guiltless in this matter. So-called political necessities relegate to the rear many questions of morals and religion that should be kept in the forefront.

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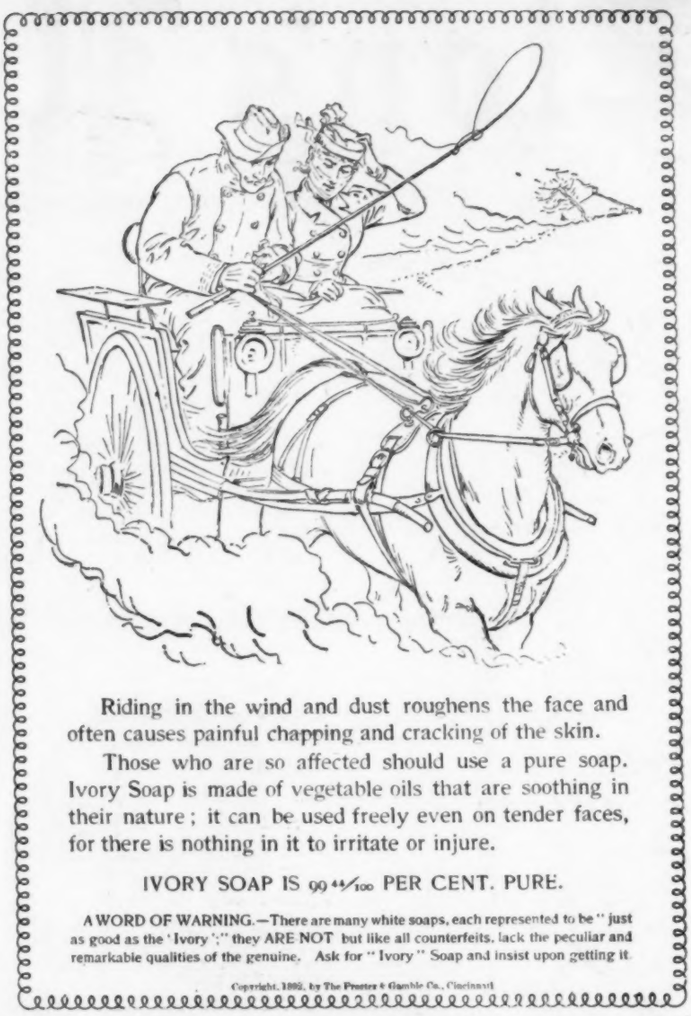

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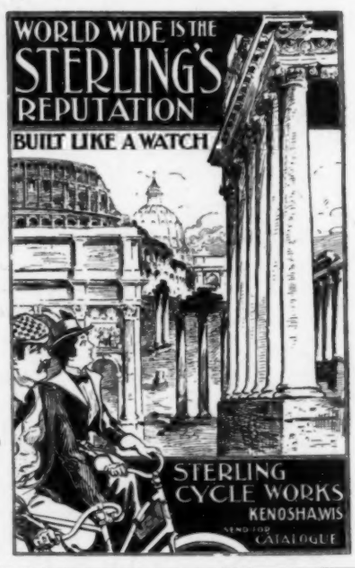

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acts were passed, it was not till 1885 that Irishmen were placed on equal footing with their fellow subjects of Great Britain as regards the right of voting for members of Parliament. County councils were instituted for England and Wales in 1888; they were subsequently extended to Scotland; and on the 8th inst. they were instituted in Ireland. As a result of the Ashbourne act of 1885, and of supplementary acts, the Irish peasants are rapidly becoming the owners of the land they occupy. The large land-owners have hitherto consoled themselves by the reflection that the adjustment of local taxation and expenditure was still in their hands; but having lost this power, they will probably look with favor on any proposed scheme of legislation which will enable them to dispose of their lands at a fair price. It is one of the most remarkable changes ever accomplished by peaceful methods in the history of the world. At the present rate of progress this generation will see the greater part of the land in Ireland divided into small farms and owned by the people. There is a new Ireland already. Political and agrarian crime, once the curse of the country, is now less than in England; emigration has almost ceased, the death-rate has fallen and the birth-rate has increased, public works are being extended, and popular deposits in savings banks have reached a sum total unprecedented in history.

One Billion in a Month

During the month of March there were incorporated in New Jersey 250 new companies whose aggregate capital, in stocks and bonds, amounts to $1,111,750,000. This enormous total is made up of companies authorized to issue at least one million dollars in stocks and bonds, and does not include any whose issue is less than that amount. New Jersey received $126,000 incorporation fees from the 250 companies whose average capital stock is $4,447,000. Among the articles over which they will attempt to exercise control are tobacco, ice, baking powder, salt, beet sugar, fruit, bricks, cement, iron pipe, school furniture, and woolen goods. The New Jersey laws relating to corporations, as amended from time to time by the legislature, are the most liberal of any State in the Union. They seem to have been framed chiefly for local revenue.

Imports of Raw Material

During the month of March the duties on imports amounted to $20,933,436. With the exception of three months when tariff changes were pending, this is the largest sum collected at the custom houses, in any one month, since January, 1893. An examination of the reports shows that $6,061,000 of the amount — almost one-third — was collected on the 369,645,444 pounds of sugar imported. Apart from this it is gratifying to learn that there was a remarkable increase in the imports of raw materials. Going back eight months the increase in the importations of raw silk amounts to 87 per cent.; in hides, 35 per cent.; in rubber, 25 per cent.; and in tin, 31 per cent. These remarkable gains furnish additional evidence of the activity which prevails in branches of industry of which comparatively few returns are made public. The wave of prosperity may not have assumed the dimensions of a tidal wave, but all the evidence points to a healthy and widespread diffusion.

Governor of Guam

Commander Taussig, on his way to Manila in command of the Bennington, stopped at Guam and put in operation a system of government. The Wheeling, on her way to Manila, stopped there and found everything quiet and the government working well. The collier Nanshan is now at Guam, and Captain Richard P. Leary, U. S. N., has been appointed Governor. He will leave New York in the Yosemite very soon, taking with him a considerable body of marines under the command of Major Allan C. Kelton, U. S. M. C. While his powers will be those of a naval governor, he will encourage the native population to qualify themselves for the administration of all purely civil matters relating to the island. The island is of importance as a coaling station, and bids fair to pass under our flag without any signs of unwillingness on the part of the inhabitants.

Arrival of the Raleigh

The Raleigh enjoys the distinction of being the first ship to return from the fleet under Admiral Dewey's command at the Battle of Manila. She arrived in New York late last Saturday night — too late to receive the welcome which the Governor, the Mayor, and hosts of prominent people waited all day to extend to her. On Sunday, in a cold, dreary rainstorm, she got under way and steamed up to Grant's tomb, firing a national salute as she passed. Visits of courtesy were received, and swarms of eager friends, relatives, acquaintances and curiosity seekers overwhelmed the ship as soon as the gangway was opened to them. The Raleigh came home through the Mediterranean, *via* the Azores and Bermuda. She has been received with very great courtesy, even with enthusiasm. Her reception in the United States is something quite unique, many cities being clamorous for a visit from her. She will soon be ordered to the navy yard at Portsmouth, N. H., where very extensive changes will be made to render her a more efficient ship.

Mexican Affairs

Porfirio Diaz became president of Mexico, Dec. 1, 1884, and has been re elected to succeed himself at each subsequent election. His present term of office will expire in 1900. He has given Mexico a stable and progressive government and restored a prosperity that is highly gratifying. The revenues for the fiscal year 1897 '98 exceeded the expenditures by nearly a million dollars, and the outlook for the coming year is even more promising. At the present time Mexico is importing machinery and increasing the export of manufactured goods. During the first seven months of the present fiscal year the value of the machinery imported amounted to more than $4,000,000. The agricultural products in in 1897 were valued at $261,500,000 — an increase of fifteen per cent. over the preceding year. Mexico has proved a good neighbor under the leadership of Diaz, and has an enviable reputation for international courtesy. She has just raised the rank of her representative to this country and made Senor Aspiroz an ambassador. Some of the other representatives are said to be disposed to treat him cavalierly because of his former prosecution of Maximilian, but it is not to be supposed that President McKinley will permit anything of that kind so far as his official relations are concerned.

Jane Cakebread

About a year ago there died in England a woman by the name of Jane Cakebread. She had the remarkable record of having been arrested more than three hundred times for drunkenness. She always said that she came out of the jail or workhouse, after a short term of incarceration, with her thirst for intoxicants made stronger. Lady Henry Somerset made several attempts to reform her, and, failing in this, had her sent to an asylum. She ought to have been sent there long before. The publicity given to her case resulted in the passage of a law providing state reformatories to which any man or woman convicted of crime committed while under the influence of intoxicating liquor may be sent for a term not exceeding three years; this in addition to, or as a substitute for, any other sentence the judge may impose. If the new Inebriates Act works well, its success will commend it to reformers of every kind, and Jane Cakebread will not have lived in vain.

Vigorous Opposition in Luzon

Aguinaldo shows no signs of yielding to the authority of the United States and acknowledging its sovereignty. The insurgents have shown such vigorous opposition against General MacArthur's forces in the northern part of the island that it has been found necessary to recall General Lawton from his successful expedition to the southeast of Manila and to abandon the towns of Paete, Longos, Pagasagan and Santa Cruz, from which he had driven the insurgents. As he had only 1,500 soldiers, it was impossible for him to garrison the towns and advance at the same time. It is the intention of General Otis to send Lawton's troops to reinforce MacArthur in the north, retaining such as may be necessary to strengthen the defenses of Manila. The Filipino plan of delivering attacks at a very early hour in the morning upon detached bodies of troops in camp has been very successful, several such attacks having been made during the last week with considerable loss of life on our side. General Lawton is quoted as saying that if a government is to be established, it will be necessary to garrison all the towns, and this will require the services of 100,000 men. Desultory warfare of this guerrilla pattern is demoralizing to regularly organized bodies of soldiers, is very difficult to exterminate, and may be carried on almost indefinitely.

THOSE MATCHLESS RECORDS

IN addition to the great wealth of testimony which the patient investigation of years has placed in our possession as to the internal and historical credibility of the four gospels, the passionless style of the writers forms a theme rich in its suggestiveness as corroborative evidence of the truthfulness of the marvelous story. In this fourfold delineation of the Lord's life and ministry on earth, we have hung before us the picture of the most sublime and sovereign personality that time has ever seen or that the procession of the coming years will ever reveal. It is felt that all the possibilities of the dawning future will never equal the character of that being who crossed the world's horizon nearly nineteen hundred years ago. This is now the frank admission of men of almost every shade of belief or unbelief.

The convictions, the faith, the hopes and religious character of untold millions of men have been created by those messages of the four books, and all true conceptions of the Redeemer and His work owe their existence to the divine portrait as it shines out on the immortal canvas of the gospel story. These documents have made Christendom a great historical actuality, and in some respects a standing and astounding miracle. Without such a record it is impossible to discover or imagine how the mission of Christ could have been perpetuated through the succeeding centuries, or how the work of redemption could have become a blessed, realized fact.

The one feature to which special attention is now directed is the *manner* in which the evangelists set down the various items which make up the records as we find them today. While the four gospel documents bear within themselves an account of the appearance upon earth of the most wonderful personality that has ever come within the limits of the world's tumultuous history, and a record of the most transcendent scenes that men have ever witnessed, the perfect composure of the writers and the statuesque calmness of the penmen is a feature that demands more attention than it has yet received. Whatever of emotion, of wonder, of agitation, of admiration or of indignation, as the case may be, filled their hearts — and we know the four writers shared fully in all these experiences — they kept themselves under marvelous control when they came to put down in writing that story that has moved and revolutionized the world.

The Saviour's advent, His peerless character, His deeds of unexampled mercy and power, His betrayal, sufferings, death, resurrection, ascension, are all recorded, but no word of comment comes from those strange but matchless pens. Narratives these are which tell of the crisis of the ages, the supreme tragedy of history in the sacrifice of Jesus; and yet we find those narratives, so far as the writers are concerned, entirely free from exclamations and outbursts of feeling. No rapture or expression of victory or defeat, no rage or heat or tears, no astonishment or wailing, do those gospel writers ever once manifest. The account is amazingly unemotional, and this account, without one sob, or angry word, or ringing cheer, or hysterical expression, is left to produce its own effect. In view of nearly twice ten hundred years of historical testimony and achievement, who dares to say that the effect has not gone far beyond the original narrators' fondest imagination or most daring and brilliant dream? For this almost scientific placidity in the gospel penmen we cannot be too thankful, because in it we find the complete and unanswerable argument against any one who should say that those narratives were written by excited men with heated imaginations, carried away by their feelings, the clearness of their intellectual perceptions having been dimmed by emotional mists, groundless fancies, and unsubstantial and delusive dreams. The visionary explanation of the Christian scheme has been laid in its grave, having utterly broken down beneath the force and strain of undisputable fact.

No theory of accident can account for such a peerless page, and the empty fancy that those poor men of Palestine blundered into the painting of this great portrait is too absurd for thinking minds to entertain for a moment. No, these gospel documents are not the creation of the spirit of the age in which they appeared, but stand in open opposition to the tendencies in that far-off period. They faithfully record the mistakes and inconsistencies, the faithlessness and failings, of the disciples. To take the record as it stands is to find a satisfying and competent explanation for all that has followed in the nineteen Christian centuries, for all that is best in the world of inspiring hope as mankind goes forward into the future.

PERSONALS

— Rev. George S. Benedict, of our work in Chile, has returned to this country with his family.

— Principal C. C. Bragdon, of Lasell Seminary, who has spent some weeks in Pasadena, Cal., has returned.

— Next Monday Rev. Dr. J. J. Tigert, editor of the *Methodist Review* of the Church South, will address the Boston Preachers' Meeting. All are invited.

— Dr. H. C. Jennings, of the Western Book Concern, who represented the publishing interests of the church at several of our patronizing Conferences, made an excellent and abiding impression.

— Rev. Dr. D. Dorchester, Jr., was in this city last week. He is having another splendid year with Christ Church, Pittsburg. The pew rents of his church aggregate $14,000 — the largest amount, we believe, received from the same source by any church in universal Methodism.

— Mrs. Draper, widow of the late Dr. Gideon Draper, and mother of Rev. Gideon F. Draper, presiding elder of Hakodate District, Japan Conference, died in Hakodate, April 7.

— The East Weymouth church suffers a great loss in the unexpected death of Mrs. Ida E. Orr, the leading soprano in the choir. Visiting Quincy on Saturday evening, the 8th inst., while singing "The Dream of Paradise," she suddenly fell forward dead, just as she began the words of the "prayer" that occurs in that beautiful selection.

— Dr. H. K. Carroll, whose illness was noticed last week, is so far recovered as to go to Washington to consult with President McKinley concerning his work as commissioner to Porto Rico.

— Mr. Carl Hitchcock Fowler, only son and child of Bishop Fowler, made a welcome call last week at this office. He is soon to connect himself with an old and very reputable law firm in New York city.

— Prof. Marshall L. Perrin, of Boston University, will sail in June for Germany, where he will spend his sabbatical year. During his absence the work of the German department will be conducted by instructors.

— Rev. J. T. Docking, Ph. D., and wife, of West Dennis, start this week for a journey to New Mexico and the Pacific Coast. The parish at West Dennis voted Mr. Docking a vacation, and appreciative friends are providing the expense of the trip.

— Miss Isabella Thoburn arrived at New York, April 13, on the "Teutonic," with Mrs. Bishop Thoburn and two children, Miss E. L. Knowles and Miss Hurst, a niece of Mrs. Thoburn. Mrs. Thoburn seemed somewhat better, a little improved by the voyage.

— Rev. Dr. Henry Van Dyke, of the Brick Church, New York, has finally accepted the new English chair to which he was elected by the trustees of Princeton University. According to the tender of the place made to Dr. Van Dyke, he is to suit his own convenience in assuming his duties.

— As an illustration of the strength of Conference ties, Rev. W. O. Holway, D. D., Chaplain U. S. Navy, came on from New York that he might be present at the opening of the session of the New England Conference in this city, respond to the roll-call, and share in the celebration of the sacrament of the Lord's Supper.

— Referring to Bishop Foster's request that the proposed new church in this city shall not bear his name, the *Peninsula Methodist* says: "Bishop Foster's work upon 'man all immortal' will endure 'when earth's foundations melt away,' and when bricks and mortar will return to the dust from which they were taken. 'Before honor is humility.'"

— We were not privileged to listen to the addresses which Rev. S. O. Benton, D. D., of Fall River, made at the New England and New England Southern Conferences on the matter of the Episcopal Fund and the expenses of the next General Conference; but several good judges who did hear him said that for a straightforward, lucid and informational address they had listened to nothing better or more convincing.

— We were very happy to welcome to our office last week Rev. Dr. J. J. Tigert, the distinguished editor of the *Methodist Review* of the Methodist Episcopal Church, South. Dr. Tigert is making his first visit to Boston. His frank, delightfully fraternal and informational address to the New England Conference on the Negro problem, and his progressive and luminous sermon on Sunday, were listened to with unalloyed gratification. He was the guest last week of Prof. Borden P. Bowne, and this week is spending some days with Dr. James Mudge at his home in Natick.

— The New England Conservatory of Music did well to commemorate the founder of that institution, Dr. Eben Tourjée, on Thursday evening, the 13th. It was the twelfth anniversary of his death. Four years ago a statue was unveiled to his memory. Dr. Tourjée was a remarkable man in many respects, and New England Methodism does well to keep his memory green. He was a genius in his way, indefatigable and

unconquerable in his plans and purposes. He was a deeply religious man. The editor had the great privilege of being his pastor for two years. Though the busiest of men, yet he never neglected any duty or obligation to his church.

— Rev. Morton C. Hartzell, son of Bishop Hartzell, sails from New York, April 20, to spend three years abroad in study and travel. Mr. Hartzell graduated from the University of Cincinnati in 1895, and from Drew Theological Seminary in 1898.

— Rev. Prescott D. Perkins, pastor at Morrisville, N. Y., died in Syracuse, April 7, from a paralytic stroke with which he was seized while riding his wheel in Harrison St. He had been undergoing treatment for Bright's disease, and had seemed to be rapidly improving. He was a graduate of Syracuse University in the class of '90.

BRIEFLETS

Directories of the Maine and East Maine Conferences are received.

There is special occasion for grateful consideration to the daily press for the generous attention it is giving to the sessions of our patronizing Conferences which are now being held.

Bishop Cranston announces changes in Conference dates for his work as follows: Japan, March 29; South Japan, April 20; Korea, May 11; North China, May 25; Central China Mission, Sept. 14; Foochow Conference, Oct. 4; Hinghua Mission, Oct. 18.

Never have we heard more general and hearty expressions of appreciation for a session of the New England Conference, as interesting, spiritual and helpful, as for that just closed, presided over by Bishop Mallalieu. That the Bishop knew most of the preachers personally, and had advised, counseled and helped them during the year, brought him into especially sympathetic and intelligent relations with the Conference. The session was an indirect but very forceful argument in favor of a diocesan episcopacy.

As the reporter of all events of significance to the church, ZION'S HERALD notes the fact that the appointment of Rev. Dr. J. M. King as presiding elder of the New York District of the New York Conference — thus removing Rev. Dr. E. S. Osbon, who had filled the place satisfactorily for only three years — was made in the face of general, urgent and decisive protest on the part of representative laymen as well as ministers. We are informed from unquestionably reliable sources that this unusual exercise of episcopal authority has awakened profound surprise, grief, and indignation. The end is not yet, and no one can now predict what will come of it. It is painfully evident that by this act the appointing power suffers distrust and severe censure in most honorable and influential circles, and violence is done not only to the Methodism of New York city, but to the church at large.

One of the most faithful and successful members of the New England Conference, a minister who "always brings things to pass," now past his threescore years, is one of the youngest in heart. This is shown in the fact that he is especially beloved by the youth and children of his congregations. He has just closed a five years' pastorate with characteristic success. The following incident, illustrative of his work, comes to our knowledge, and is so interesting and suggestive that we present it. On the day before he was to leave for the Conference session, a bright boy of twelve years, who had been led to become a Christian and join on probation, called at the parsonage. Going up to the minister's wife, who had been his class-leader, he threw his arms about her neck and expressed his deep regret that she was to leave the church. Then he threw his arms about the neck of the minister, and repeated his regret to him. At this point the grief of the boy became uncontrollable, and he went to a corner of the room and there sobbed out his sorrow. The minister and wife who thus win the love of the children will successfully help to make the Methodism of the future.

Death of Hon. James F. Almy

A GENERAL and profound shock was experienced at the announcement that Hon. James F. Almy was found dead at his residence in Salem on the morning of Friday, April 14. Mr. Almy was one of the most prominent business men of that city, especially enterprising and successful. In our denomination he had long been recognized as a leader, and had honored the church and been honored by it. He was a signal and distinguished example of the self-made man. Born in Adams, Mass., of Quaker parents, sixty-two years ago, his early life was spent on the farm, with scant opportunities for education. He went to Salem in 1853, and served as a clerk in a retail dry goods store. In 1857 he began business for himself, and this business had gradually and successfully expanded until he had been for many years at the head of the largest department store in Salem. At the time of his death he was the heaviest owner in the firm of Almy, Bigelow & Washburn. He was instrumental in starting the Salem Electric Lighting Co., of which he had always been a director. He was also a director in the Merchants' National Bank, a trustee of the Salem Five Cents Savings Bank, treasurer of the Salem Great Pasture Company, director of the Pittis Dry Goods Co. of Indianapolis, director of the Lamson Cash Carrier Co., and of other important business organizations. He had been president of the Salem Board of Trade. In 1867, with C. S. Clark and Nathaniel Wiggin, he bought the historic Derby estate in South Salem, covering many acres of land, and opened it up for building purposes. He had been a member of the school board, the common council, and the legislature.

Mr. Almy was converted in 1855, under the faithful ministry of Rev. Daniel Richards, then pastor of Lafayette St. Church, of which the deceased has ever since been the most prominent and generous supporter. For many years his weekly-offering has been twenty dollars a Sunday. He was until very recently superintendent of the Sunday-school, and had served continuously for twenty-five years. He was president of the Asbury Grove Camp-meeting Association, a trustee of Boston University, and a member of the Wesleyan Association, to which he was elected in 1872, being at the time of his death vice-president, and having served for many years on the board of directors. He was president of the last Lay Electoral Conference, and at any assemblage of the Methodist people of Salem he naturally gravitated to leadership. Though an exceedingly busy man, he managed to find time to attend to all the duties which the local or general church put upon him. He loved the Methodist Episcopal Church, was proud of it, and rejoiced in fellowship with its ministry and laity. He was seen at all of its principal gatherings, especially at the annual session of the New England Conference. He was present at the recent session in Boston the day before his death, and seemed especially cheery and hopeful. A friendship like that between David and Jonathan had existed for many years between the deceased and Hon. Matthew Robson of Salem. On any public occasion in which Methodists were interested one always expected to see these brothers together.

Mr. Almy was a writer of interest and force, especially upon historic subjects. He was devotedly attached to Salem, had studied its rich historic lore, and was very proud of the city. He was a forcible speaker upon questions of business, politics, public reforms, and the church. He made a large place for himself in the business activities of Salem and in the political and religious life of the city. He will be greatly missed in the

HON. JAMES F. ALMY.

circles in which his presence had become familiar. A wife and three children survive, the oldest the wife of Prof. Frank R. Butler of Boston University.

The funeral occurred on Monday afternoon, the 17th. The Wesleyan Association, Boston University, and many of the important business organizations with which Mr. Almy had been connected, were represented. Rev. Dilion Bronson, his pastor, officiated, assisted by several other Methodist and local clergymen. Tender and affectionate tributes were delivered, characterizing in strong terms the successful and useful life of the deceased.

At a meeting of the Wesleyan Association, held in the Committee Room, April 17, the president, Joshua Merrill, announced the death of James F. Almy, and spoke in tender and affectionate consideration of him as a man and as a member of the body. After other members had delivered brief and fitting tributes, the following resolutions were presented and unanimously adopted: —

WHEREAS, The Boston Wesleyan Association has learned with deep sadness that one of its honored members, James F. Almy, of Salem, was found dead at his home in that city on the morning of April 14, 1899, therefore,

Resolved, 1. That this Association is deeply sensible of the loss it has sustained in the removal of one whose loyalty to its interests was faithfully and ably manifested in the seventeen years that he was a member of the body. Our colleague ever exhibited an active interest and concern in the Association, and especially in ZION'S HERALD, willingly and promptly assuming any obligation which was placed upon him. At the time of his decease he was a member of the board of directors and vice-president of the Association. We rejoice in his eminently successful business career, and in his long and honorable connection with the Methodist Episcopal Church and its institutions. His ardent love for, and generous support of, his home church, Lafayette Street, is gratefully recognized. We recall with affectionate gratitude his considerate and fraternal bearing in all of our relations with him.

2. That the Association expresses to the wife, children and kindred of the deceased, its sincere condolence; that this minute be placed upon its records; that a copy of it be sent to the afflicted family and a second copy be furnished ZION'S HERALD for publication; and that we as a body attend the last funeral rites.

Death of Rev. C. N. Smith, D. D.

THIS greatly beloved and revered minister, who has long been in feeble health, died at his residence in Malden, April 13. Few are the pastors living and laboring in New England who have left more gracious and enduring impressions upon those who have known them. Born in Brookfield, Vt., Dec. 14, 1816, he received his early education in the public schools, attending also Newbury Seminary. He was an extensive reader and critical student during the active years of his ministry. Wesleyan University recognized his scholarship by granting to him the degree of M. A. in 1861, and the degree of D. D. was conferred upon him later by New Orleans University. He joined the Vermont Conference in 1842. That Conference then included Vermont and New Hampshire. Upon its division, shortly afterwards, he fell within the Vermont bounds. After two remarkably successful pastorates his health failed, and in 1846, at the suggestion of a physician and by the call of the church, he was transferred to the New Hampshire Conference and stationed at Newmarket, where it was hoped the nearness to the sea air would be beneficial. In 1856 he was elected a delegate to the General Conference, which was held in Indianapolis. His ministerial record shows several dates when he was without a charge — in every case explained by ill-health. In 1860 he was transferred to the New England Conference and stationed at Lynn Common. He served many of the best churches in this Conference, and left in church structures enduring monuments of his wise and successful leadership. Trinity Church, Charlestown, and Trinity Church, Worcester, were erected while he was pastor. Twice he was presiding elder, once in New Hampshire on the Concord District, and once on the Lowell District, New England Conference — a district which existed for but one year.

Dr. Smith was a minister of many and marked capabilities. Profoundly spiritual and evangelistic, his work with his churches was characterized by continuous revivals. Nothing else would have satisfied him, and a Methodist pastorate without a revival was to him an unthinkable incongruity. His mind was logical and forensic. He would have made an unusually successful trier of causes in the courts. Indeed, he was often spoken of as "an ecclesiastical lawyer." Our church polity and law were to him a delightful study, and he could grasp the salient and convincing points and present them with great force whenever put to the test. He kept an alert eye upon current events and happenings, and was therefore a full and ready speaker and a practical preacher. While his preaching was Biblical and particularly evangelizing, it was always fresh, cogent, interesting and impressive. While a foeman able to cope with the strongest upon the platform or in controversy, yet he was always manly, magnanimous, and thoroughly Christian. His relation to his ministerial brethren was tender, close and affectionate, especially the younger men in the ministry. The writer recalls with much gratification his first acquaintance with him, and the generous and hearty consideration which it was so natural for him to express. For thirteen years he has lived in Malden, largely in retirement, able to share but little in the work of Centre Church, which he has attended; but pastors and people unite tenderly in saying that he was a benediction and inspiration in those years of waiting for the Master's summons. The love which the people bore him found happy expression on his 80th birthday in a surprise visit to his home and the presentation of "eighty coins of that metal whose brightness and value make it typical of his life."

A beautiful, useful, successful life has closed. While we sorrow we thank the good Father for what he wrought, for what he was, and that we were privileged to know him so long and intimately. A wife and a daughter, Miss Elizabeth Burbank Smith, survive.

REV. C. N. SMITH, D. D.

The funeral, which occurred on Saturday at 4 P. M., was largely attended. Rev. E. H. Hughes, his pastor, officiated, assisted by Rev. Drs. William McDonald, J. M. Leonard, W. R. Clark, and L. B. Bates.

The Vermont Conference

THE fifty-fifth annual session of Vermont Conference, occurring this week, has for the editor, as well as others, a peculiar significance. A quarter of a century! Can it be? Twenty-five years of ministerial life, and that in the midst of most marvelous events; twenty-five years since entering the ranks of the Methodist itinerancy! So says the calendar.

But these years have wrought fewer changes in staid Vermont than almost anywhere else in our land. There has been only the slightest increase in population, and but moderate increase in property valuation for that time. One may drive miles through the country and look upon the same buildings, roads and fences as twenty-five years ago.

But of churches, particularly of Methodism, what? Some comparisons may be of interest. In the spring of 1875 Vermont Conference reported a membership, including probationers, of 12,069; last year, 13 086. Average attendance at Sunday-school in 1874, 7,363; in '98, 7,671. Ministerial support paid in '74, $77,145; in '98, $77,183. Church property in '74, $459,502; in '98, $785,400. Benevolences in '74, $10,373; in '98, $16,339.

Of the twelve Bishops of twenty-five years ago only four remain, Bishop Peck, who then presided, having long since obtained his release. Of the four presiding elders of that time three remain; one, Dr. A. L. Cooper, still doing effective work. Rev. J. W. Guernsey, of blessed memory, took his transfer above a few years ago. The superannuate list of the Conference has entirely changed. Upon the present list two remain who were supernumerary twenty-five years ago. Of 117 preachers doing work a quarter of a century ago 42 are known to be living now. Thirty-eight names now on the Conference roll have a standing of twenty-five years or more. In 1874 the roll contained the names of 104 full members and 26 probationers; it now has 111 names, with 17 probationers — two less than at the beginning of the period. In 1874 there were 118 pastoral charges in the Conference; now, 136. The Sunday-schools then numbered 156; now, 172. In Conference there were then 6 college graduates; now, 16.

The past year has been one of general prosperity on the territory. Some fine improvements have been made in church property on all the districts. East Concord has just dedicated an elegant new chapel costing $1,600, Rev. Thomas Tyrie preaching a strong and fitting sermon on the occasion. Hardwick has just reopened, April 5, Rev. George A. Phinney, of Cambridge, Mass., preaching the dedicatory sermon.

On St. Albans District Rev. L. O. Sherburne is closing a very successful term of six years, during which he has held the high esteem of all, which was his when entering upon the work, and has every year added to his efficiency and bettered his previous record. Whatever place may be assigned him in the year to come, his Conference and the whole church may look confidently to find there a man.

On Montpelier District Rev. W. R. Davenport has been doing herculean work during the past year. As in all his previous ministry, he has been unsparing of his energies and fruitful in schemes for advancing the work. His push and devotion can but be an inspiration to all associated with him in the work. Though much burdened with anxiety for his family and almost stopped mid-year by the critical illness of Mrs. Davenport, it may be doubted if any presiding elder in New England can show a record of work for the year to match that of Montpelier District's elder.

The work on St. Johnsbury District was almost paralyzed at mid-year by the sudden fall of its leader in the very front of his men. Dr. H. A. Spencer was a captain rarely to be equaled, hopeful, brave, conservative, resourceful, mature and godly. Mark Antony's words of eulogy over great Cæsar's corpse, "Thou art the ruins of the noblest man," were almost on the lips of his brethren as they stood above his casket in the dark October gloom of Green Mount Cemetery. By the most generous and cordial nomination of the pastors of the district, Rev. J. O. Sherburn, who was completing a full pastoral term at Williamstown, was at once requested by Bishop Vincent to take up the work for the remainder of the year. Since Nov. 1 he has been on the ground making schedule time on the laborious scheme laid out by his predecessor. Nothing could exceed the loyalty and heartiness of the support accorded him both by the ministry and laity from the very start, and the district will have a good report at Conference.

Death has visited the pastoral ranks as well as the eldership. At Bondville, Rev. S. L. Putnam fell suddenly in October, and at West Enosburgh, Rev. E. T. Brush in January, both worthy men and greatly beloved. Rev. Harvey Webster, for fifty years a Conference member, died in the early winter at Swanton — the typical shock-of-ripe-corn man, greatly loved and mourned by all who knew him. The wife of the venerated and beloved Rev. Peter Merrill has died during the winter, leaving her husband, with whom she had walked full fifty years, in great feebleness, only a stripped and battered hulk, trembling for a little just on the horizon of time. Rev. A. Hitchcock at Northfield is in feeble physical condition, but both heirs of the undefiled inheritance that is also incorruptible.

Conference meets this year in the thriving village of Newport, one of the ports of entry on the Dominion line. Here a loyal and united church, under the sagacious leadership of Rev. Joseph Hamilton, has

made all things ready. The week can hardly fail to be one of marked interest to the Methodism of northern Vermont.

The Maine Conference

THE Maine Conference opens its seventy-fifth session at Farmington, Me., this week, Bishop J. H. Vincent presiding. Farmington is the shire town of Franklin County, has a population of 3 200, and is the seat of a prosperous State Normal School. It is one of the most beautiful and delightful of Maine towns, situated on the Sandy River, in a very charming section of the State. Here Methodism is historic. Jesse Lee preached the first Methodist sermon at Farmington, Oct. 15, 1793. The first class was formed in 1795; a meeting-house was built at the Falls in 1800; the old "Brick Meeting-house" was built three miles north of the present village in 1831; a chapel was built in the village in 1849; in 1877 an elegant church replaced this chapel, but was burned in the great fire of 1886; and the present edifice was built in 1887.

The pastor of the church at Farmington is Rev. Willard B. Dukeshire. Converted and called to the Christian ministry, he believed the call to include a careful educational preparation. With not even a common school education he turned his face towards Kent's Hill, completed the classical course there, and in 1892 graduated from Wesleyan University. Since graduation he has served with success the church at Brunswick, and is completing his fourth year at Farmington. The Conference held the sessions of 1858 and 1878 at Farmington. The people of the village and town in and out of our church have opened their homes in most generous hospitality to entertain the Conference.

Maine was included in the New England Conference until 1825. That year the General Conference at Baltimore set off the State of Maine and the section of New Hampshire east of the White Hills and north of the waters of Ossipee Lake, and authorized the organization of the Maine Conference in this territory. The Conference was formally organized under the presidency of Bishops George and Hedding at Gardiner, July 7, 1825, with a constituency of 42 traveling preachers and 6 495 members.

The growth of the Conference has been steady. During the first twenty-five years it was rapid, the membership increasing more than threefold. The Conference was divided in 1848, the East Maine Conference taking the territory east of the Kennebec River, except the towns of Skowhegan, Solon and Bingham. By this division the Maine Conference lost 9,146 members. The following table shows the growth of the Conference in twenty-five-year periods: —

	Salaries	Mem.	Prs.	Chs.	Value	Benev.
1825*	Not given	6,495	—	—	——	——
50	$ 22,499	* 10,975	—	—	——	$ 1,683
1875	73.867	13,151	118	56	$646,500	8,659
1899	77, 43	12,217	148	83	782,930	12,907

* Beside 9 146 set off to East Maine Conference in 1848.

The last period shows a loss in membership. But Maine has given generously of her best sons and daughters to Massachusetts and the States beyond. Could the Maine Conference churches call home their spiritual children "scattered abroad," many a church out of Maine would be bereft of its stanchest and most efficient members, but the Maine Conference would show a handsome increase in membership from 1875 to 1899.

The year just ending has been to Maine a period of severe business depression. It would not be surprising if the financial stringency reduced the benevolent contributions and made unusual deficiencies in preachers' salaries. No marked religious interest has pervaded the Conference during the year. This is accounted for in part by an unusually severe winter and by the widespread and general prevalence of the *grippe*, prostrating entire communities in some instances, interrupting the regular services of the church, and making special services impossible. But in spite of these unusual difficulties faithful workmen have gleaned sheaves in the harvest-field.

Rev. F. C. Rogers was transferred in the fall from Pine St., Portland, to First Church, Lawrence, Mass., and Rev. E. S. J. McAllister has since successfully supplied this pulpit and expects to join Conference this spring.

Death has been busy in this Conference. Rev. Charles Munger, that stanch and ready defender of the faith, died April 29, 1898. As pastor he entertained the Conference of 1878 at Farmington. July 1, Rev. Joseph Hawks, after sixteen years of waiting, was again made effective. July 3, Rev. W. B. Bartlett was promoted to the "choir invisible." Oct. 22, Dr. A. F. Chase, in the midst of his abundant and successful work as an educator, was suddenly caught away from us. And on Feb. 9, 99, Dr. C. F. Allen, twice a pastor at Farmington, ripe in years and in Christian experience, finished his well-filled earthly course. All these, except Dr. Chase, were from the superannuated ranks. During the year Mrs. C. C. Covell, Mrs. Susan L. Freeman and Mrs. Betsey M. Linscott, widows of deceased preachers, have died; and the wife of Rev. A. W. Pottle, the faithful and efficient companion of his itinerant life, suddenly entered into rest last October.

The heavy hand of disease and the weight of years ever makes the superannuates a pathetic group; but possibly the (to them) most trying period of the year is Conference week — no appointment for them, and possibly enforced absence from the Conference session. The men in this relation in the Maine Conference are a heroic group. Some will send a tender note from afar, as Messrs. Sprague, Whittier, Holt, and Bisbee. Others will touchingly respond to their names at the session. Still others, enfeebled with age or in the grip of disease, will tarry in their homes and eagerly devour the daily reports of the session, as Revs. E. K. Colby, N. D. Center, J. Moore, F. W. Smith, D. B. Randall. The last named is the nestor of the Conference. He joined in 1828, and has been identified with its history and work ever since. In his ninety-second year, clear in memory, intelligent in his grasp of events, loyal to the church, restless to join aggressively in the battle against sin, he must content himself to view from afar the session of his beloved Conference.

The East Maine Conference

A MORE devoted and hard-working company of men will not assemble in Annual Conference than the members of East Maine. They come together in Rockland, this week, for the fifty-second session of the Conference, and for the seventh time they meet in that city. Of the members who were present when the Conference first met there in 1853, only five are now living — S. H. Beale ('41). B. B. Byrne (43) E. M. Fowler (43), L. Wentworth (45), and L. D. Wardwell (50), holy men, who would gladly re-enter the active work if the wheels of time could be rolled back. The second meeting there was in 1863, and only seven others are upon the rolls who were members of that Conference. Of the numbers who united with the Conference between 1863 and the third meeting of the Conference in Rockland, in 1870, only two remain. Of the five named above all, except the last, entered the ministry before the organization of the Conference in 1848, and they, alone, survive the eighty-five members who composed the Conference at that date. At that time there were seventy-five charges, located largely upon the coast, or in the immediate vicinity, where ship-building and fishing were the leading industries. With the growth of the lumbering interests other towns were settled, until now there are 122 appointments, including chaplains. In 1848 the membership was 9,146. This number increased until 1879, when 12,722 members were reported. Since then a gradual decrease has been noted. Last year the membership was given as 10 522. The decline of ship-building, fishing and lumbering interests, together with the attraction of the great cities and the greater West, accounts for this loss. It is to the credit of Conference, with so large a tide of emigration westward, that the membership has not suffered to a greater extent. Only a distinctively revival Conference could have done so well. At the same time it is encouraging to know that so many ministers and laymen from East Maine have been instrumental in advancing our common Methodism in other Conferences.

The heroic and self-denying efforts of such men as Revs. William Marsh, R. B. Curtis, E. A. Helmershausen, Sullivan Bray, George Pratt, W. W. Marsh, W. H. Pillsbury, W. H. Crawford, C. B. Dunn, Albert Church, Ammi Prince, Rufus Day, W. T. Jewell, and others, many of whom refused more attractive fields that were offered in other Conferences, did much in laying deep and lasting foundations for work in East Maine. Uncalled, unhired, and too often unsupported, they went to their hard and uninviting fields of labor with but one thought — "What would Jesus do?" Their mantles have fallen upon the shoulders of present members of the Conference, who think far more of duty to this hard work than the honor that might come in accepting transfers to more inviting and promising fields of labor. In coming years, when new industries are introduced, the result of this faithfulness will be seen in largely increased membership.

The familiar name of Rev. B. M. Mitchell will this year be taken from the roll of Conference. It has been called each year since 1842. This year, "Died" will be the response, and it will be placed on the roll of the honored dead. The faithful preacher, earnest worker and devoted Christian has, at the Master's call, passed to his reward.

The past year has not been without its victories, and many of the pastors will report accessions to their churches. No extensive revivals are reported. Church improvements and the benevolences have been faithfully cared for. The many and long-continued storms, severe cold weather, deep snows, and unusually large amount of sickness, have made it impossible to carry out the many carefully-prepared plans for more aggressive campaigns. Disappointed but not discouraged, the statistical report will be awaited with that interest born of men who have done what they could.

Pratt Memorial Church, in which Conference meets, is a monument of the tireless efforts of the late Rev. George Pratt, seconded by those loyal laymen, Stephen Gould, E. H. Cochran, and others, who bore the heavy burdens necessary for the success of the enterprise. It is only when one looks upon the church that the story of the noble self-sacrifice, long-continued hard work, and painful struggle of those devoted ones seems true. The faithful company planned better than they knew. The present members are no less loyal, and under the energetic leadership of their popular pastor, Rev. Fred E. White, have in the past two years made a net gain in membership of sixty-two. This, when a considerable number have removed, others have died, and the records have been twice carefully purged. This successful church is extending a cordial welcome to the Conference, and the generous hospitality of the city of Rockland, enjoyed so often before, is fully maintained.

CONFESSIONS OF AN ITINERANT

III

Fair and Church Finances in Connection with Revivals

THE fair was held the third week in November, as had been planned. It opened Monday night and closed on Friday night, and instead of clearing $700, as we hoped, we cleared but little over $500, and so again the prospect for the prompt payment of my salary was very discouraging.

The Sunday after the fair was a dark, dismal day, and most of the people who had been active in the fair were not seen at any service, and those who were seen seemed cold and indifferent. All the social meetings had been set aside for a whole week for the sake of the fair, and the people evidently felt that they were entitled to a rest on Sunday.

No sooner was the fair finished than the preparations for the Christmas concert were commenced. This enterprise was mostly in the hands of the Sunday-school officials. The church must be trimmed, the various exercises must be rehearsed, and programs must be prepared. The mothers were worn and weary with preparing the children's dresses and with the usual shopping experiences. I had thought of having a course of a half dozen first-class literary lectures to help out on the finances, but the fair and the Christmas concert had made the lecture course an utter impossibility. It seems to be the rule that only one thing can be done at a time by the same church, and so the revival and lecture course were set aside for the other things.

The Christmas concert was considered a great success, though some of the most spiritual members of the church did not think that it was altogether suitable for the house of God. I more than half agreed with them, but yet I did not think it best to interfere, and hoped after all that no harm would result.

Meanwhile, I had fully made up my mind that I would hold special revival services beginning with the Week of Prayer. It is true I had not laid the matter before my official board and done what I could to secure their advice and co-operation, nor had I in any way focalized my preaching upon the necessary preparation for revival. How could I do this when all my time and strength had been used up in the fair and concert? Almost eight months of the Conference year had passed, and not a single conversion had yet taken place. It would not do to go up to Conference with such a record, and so, come what would, I was determined to open the revival service on the first Sunday of January, and then follow up the work through the entire week. The first Sunday forenoon was usually taken up with the communion service, but in this case I had made up my mind in connection with this to explain my plans and exhort the church to rally to my help. But, to my great grief, a driving snow-storm commenced just before daylight, and by half past ten there were eight inches of snow and it was still falling. The result was that not one-quarter of the usual congregation was present. I saw that my exhortation would be of little use, but still I made it, and thought I would follow it up at the evening service. At night it had cleared off, but the streets were in bad condition, the weather was very cold, and the congregation was smaller by half than in the morning. However, I gave my notices of the revival services for every afternoon and evening except Saturday, and made my exhortation to the church members, and went home with very weak faith in the success of the work. The truth is that the Week of Prayer was a very stormy week, for there were only two pleasant days and one pleasant evening. It seemed as though all the people were sick with colds, except those who had the grippe, and on the whole there seemed to be so little hope of doing anything that at the close of the second week the official board advised me to bring the meetings to a close, which I felt compelled to do, as I was half sick myself. I very much disliked to do this in view of the fact that not a single soul had been converted, and the church was in no better condition at the close of the meetings than at the beginning. Sometimes I wished I had commenced revival services in September or October, but that did no good, for I could not go back and change anything. All that was left for me to do was to keep on for the next three months and do the best I could under the very unfavorable circumstances.

One great trouble in all my work was the fact that I had not become acquainted with my people. True, I had seen them more or less in the church on Sunday, and I had seen a few of them in the social meetings, and I had met some of them at the fair; but it took so long to settle after moving, and my long vacation and the fair had taken up so much of the time, that I could not do much in the way of pastoral visiting. Besides, I never did enjoy pastoral work, and have thought too much of it is sometimes required of ministers. It has always been my ambition to excel in the pulpit. I have reason to believe that in these days the men who get on in the Methodist ministry are those who make the best show in the pulpit, and I do not deny that I have had a very earnest purpose to stand high as a preacher and to take the very first grade of appointments. In view of all these considerations I have spent a good deal of time in my study in preparing for my sermons. I have had the misfortune of preaching to people who have not been sufficiently cultured to appreciate my best efforts, and more than once it has come to me that the people would like more heart and less brains in the pulpit — at any rate they wanted more heart there — and some have been so unkind as to say that they could not find warmth in icicles no matter how they might glitter and shine. I content myself, however, in knowing that there are a half dozen in my congregation that appreciate my efforts, and often compliment my ablest sermons. It is a singular coincidence that not one of the half dozen has been to any social meeting for all these months, only two of them have been to the communion, and neither of these has been connected with the Sunday-school for years, and the whole half dozen are among the poorest financial supporters of the church. They seem to have money for everything else, but not for church work.

I have no doubt it might help in some ways if I really knew my people, but it does not seem to me compatible with the proper dignity of the ministerial office to be running about and shaking hands with all sorts of folks. If they want to make my acquaintance they might at least stop after the public service and come forward and give me their names. As for going about and hunting up strangers, and looking after the neglected, and calling on the sick, I do not like it, and I do not propose to do it. It is not pleasant, and I do not quite believe it is profitable. The proper thing is to have a deaconess who will attend to all this work, or so much of it as I do not care to undertake. We must have more deaconesses, for I am sure they can greatly relieve the pastors. Of course if any one were very sick I should consider it my duty to call and administer the consolations of religion; but I would not want too much of this kind of work, for after I have spent the forenoon in my study I want the afternoons for rest — take a nap, or read the newspapers and some light literature, so as to unbend after the severe mental strain of the morning. It is perfectly astonishing how much one can find to do, and how difficult it is to keep up with the current publications. The preachers of former years had but few books beside their Bibles and hymn-books, and never saw a lovely ten-cent magazine, nor *Harper*, nor *Scribner*, nor the *Century*, nor "Quo Vadis," nor — nor much of anything that was light and entertaining; not even a *Homiletic Review*, full of sermons and hints and suggestions which so greatly aid in preparing sermons. It must have been a very humdrum sort of life they lived, notwithstanding all their revivals of which we hear so much and know so little, except they increased the membership of the churches and got all sorts of odds and ends of people to become Methodists. I am sure I am glad I am not one of that sort. What suits me best is a quiet literary life and a good salary, and a people that can appreciate real talent and scholarly ability. Others may succeed with revivals and get people converted, but my work is to culture and train the intellect as well as the soul. It is very surprising to me that more people cannot see the supreme importance of this.

COMMENT — When a preacher plumes himself with the idea that he is not called upon to perform all the duties of his position because he has high culture and fine literary taste, he puts himself in such relations to the people that he makes it well-nigh impossible to do them any good. The exhibition of any sort of vanity on the part of a preacher tends to weaken, if not destroy, his influence. This preacher had no more right to expect a revival with his mismanagement than a horticulturist has a right to expect to raise strawberries on the north sides of snowbanks in January.

Theodore Monod said he would like the epitaph on his tombstone to be, Here endeth the First Lesson. — *Smiles.*

CHRISTIAN ACTIVITIES IN OXFORD UNIVERSITY

ELIZABETH WILSON.

THE current impression of undergraduate life at this great English university is largely derived from reading "Tom Brown at Oxford." This charming classic treating of an earlier generation brings into prominence a devotion to athletics, to manly and to unmanly pleasures on the part of the light-minded, and on the part of the serious-minded a zeal for obtaining "Double Firsts" in "Greats," the final examinations.

Two elements, untouched in the old-fashioned university fiction, are now conspicuous forces in university life. One is the education of women, the other is the organization of aggressive Christian work.

The real Christian spirit of Oxford students cannot be judged from their attendance at public chapel services, since the young men are required to attend only a small proportion of the entire number of services held. On a recent afternoon there were present for even-song in one of the most beautiful chapels in all England, a place renowned for its fine singing, thirty-one choristers, five men in orders, eight women, two small boys, and two young men who may have been undergraduates.

The trend of religious thought can be told rather more clearly from the attendance upon public Lord's Day worship. The University Church proper is St. Mary the Virgin's, the fluted door columns of which are one of the architectural sights of High Street. Here the vice-chancellor, the local emperor of the university, attends in state, preceded by the official mace, and supported by the proctors with their velvet sleeves. Undergraduates occupy the gallery, dons sit within the choir proper, visitors and ladies are shut into the aisle seats by a woman pew-opener who has such a mathematical turn of mind and is so skilled by constant practice that she knows exactly how many living persons can be crowded into one pew and yet permit of the door being fastened.

Before the sermon in this church comes the "Bidding Prayer." "We are commanded to pray for the chancellor of this University, the vice-chancellor and proctors, for all heads of houses and the societies under their care," etc. This year Mr. Inge, of Hertford, is delivering the course of lectures on spiritual Christianity known as the Bampton Lectures. He adds in course a petition for the founder of the lecture and for the founders of Hertford College.

But the University Church for Nonconformist students is Mansfield College chapel. This institution, which is really a Congregational Theological Seminary, with Dr. Fairbairn at its head, invites various Free Church ministers from all parts of the United Kingdom. The sermons preached here are, above all things, scholarly, orthodox and helpful. Dr. George Adam Smith, of Edinburgh, is an especial favorite.

By far the most active principle at work for the salvation of students is the

BRITISH COLLEGE CHRISTIAN UNION,

which corresponds almost exactly to our American Intercollegiate Young Men's Christian Association, and, like its American parallel, is affiliated with the World's Student Christian Federation. The Union has a shorter history and smaller membership than the American Association, one reason for the latter being that the British Unions have not so far recognized the need of associate membership. Nearly every one of the twenty-one Oxford colleges has a group of members with its own secretary and Bible circle or circles, and its own important field to cultivate. The Intercollegiate Union embraces these groups and carries on at least seventeen departments of work either for the spiritual development of the members or for the evangelization of others. Of these the Sunday evening devotional study of the Greek Testament, conducted by Mr. Chavasse, is considered the most helpful, the Tuesday evening missionary meeting in Hannington Hall has the most representative attendance, and the Sunday evening open-air preaching is best known to the world at large. Mr. Chavasse is principal of Wycliffe Hall, the theological seminary of the evangelical party of the Church of England. His scholarship and severe habits of study attract young men, and his sincere piety and love for the souls of his friends hold them in his class. An undergraduate told me that the men who are known to be interested in Christian work are ashamed not to be "keen" about their university reading, for Mr. Chavasse sets them such an example of doing both perfectly.

The Tuesday missionary meeting is also held in Hannington Hall, a beautiful memorial to the late Bishop Hannington, nominally a parish house for the adjacent church of St. Peter-le-Bailey, whose rector, Hon. and Rev. W. T. Rice, was instrumental in building it. The Hall in reality is open for any kind of interdenominational and university movements as well. Every week in turn a returned missionary, often a former Oxford man, addresses the meeting, which is of so popular a character that ladies are allowed to hear the address, being assigned seats in a modest gallery.

But the

OPEN AIR PREACHING

is what convinces many people that downright evangelistic work is being carried on by the undergraduates. Near the very centre of town, in the open space in front of the beautiful Martyrs' Memorial, there has been a university gospel service for thirty years. In 1871 M. Taine wrote of it: "Another Sunday at eight o'clock in the evening in a university town I saw two gentlemen and a member of the middle class preaching in the public highway. They do this every Sunday. I went off at the end of a quarter of an hour. The audience consisted of about fifty persons, men and women, well dressed for the most part. At intervals some of them whispered and smiled ironically, but the majority of the men and all the women listened attentively and appeared to be edified. I heartily approve of these proceedings." What M. Taine saw, any one may see. There is something wonderfully appropriate in this offer of salvation under the very eyes of Cranmer, Ridley and Latimer, standing by in their stone niches in the monument. I asked a member of the Union one day how he felt when he preached there for the first time. "Oh, that was all right," he answered. "The first time I preached didn't upset me. What knocked me up was standing in the ring the first time when I didn't have anything to do but hold the cap of the friend who was preaching, and wonder how many of the fellows I knew would come by and see me there."

The

YOUNG WOMEN'S CHRISTIAN UNIONS

are less extensive in scope. That of Somerville College has a membership of about half the young women in residence, more than that number in Bible circles, holds prayer-meetings, missionary study class and volunteers' meeting. The president of this Union is the finest hockey player among the women of the University, and leads the Oxford forces against Cambridge in the annual conflict.

All the small societies and guilds with various religious and philanthropic purposes cannot be enumerated, but the Christian Union really stands for organized Christianity. There is the "Society of the Annunciation," whose members are to read two religious books and attend communion at stated times; the "Livingstone Society," where religious and ethical topics are discussed; local organizations to promote university settlements in London and kindred movements of all kinds.

The Christian Union is systematized through such gatherings as that held at Ripon last August, a parallel to the American Northfield Conferences, though young men and young women assembled at the same time at Ripon. Mr. R. P. Wilder, Mr. J. R. Mott and Dr. W. W. White were the best received speakers there. Indeed, the British universities owe as much to these three Americans as to any three of their own leaders. And when it is remembered that the "Cambridge Movement," from which Mr. Stanley Smith and Mr. C. T. Studd were able to inaugurate a new epoch in university Christianity, was a direct outcome of Mr. Moody's efforts, it will be seen how much England has gained, and acknowledges that it has gained, from America.

The story of another American debt was told me recently. A young man from one of the most aristocratic of the colleges had lived there such a wild life and conducted himself so scandalously that he even grew tired himself of his obnoxious conduct and suddenly left the university. He did not return home, but made his way to America, where he enlisted in the army last spring. While in camp he was soundly converted, in a meeting of the Young Men's Christian Association. His new religion was not simply of the "just before the battle" order, but when he left the regiment he came home, and is about to return to the

university and again "go in for his degree."

All the responsible leaders of Christian work here seem to be conscientious students and experimental Christians. It might surprise some Americans to hear the earnest voluntary prayers offered by young women who have been accustomed to a ritual for public worship, but "where the Spirit of the Lord is, there is liberty."

Oxford, Eng.

CONSOLIDATION OF MAINE METHODISM

REV. W. W. OGIER.

ONE Conference embracing the entire State would have the advantage of unity, obviating the impression of a division. Outside the State the impression seems to prevail that Maine and East Maine are rival Conferences; hence recognition and honors are divided and seldom reach us.

Union of forces would make a strong Conference, presenting a solid front of over two hundred preachers, backed by a church membership of twenty thousand. Numerically, it would stand second in New England. The territory would be large, but smaller than in several Western Conferences, where the facilities for travel are inferior to those in Maine. "In union there is strength." The State should feel the power of a united Methodism. Strength gives prestige and influence, and a stronger Conference would attract and *hold* the abler class of young men. The day has passed when we can very largely utilize men from the shop and field. Present conditions demand a trained ministry.

A larger number of appointments would give a wider range in each grade. This would be an advantage to pastors and churches, giving to each a better opportunity for selection, and enabling the cabinet to more efficiently fill the Methodist pulpits of Maine. Each presiding elder would be facilitated in his work, and each pastor would have before him the appointments of the whole State.

Economy argues for consolidation. The work of the entire State could be cared for by four presiding elders, giving opportunity to visit each charge three times a year. Three of these districts could be so arranged as to include sections of each Conference, thus obliterating the dividing line, and make it possible to provide for the eastern part of the State as well as now. At present $8,000 are expended, yearly, for district supervision, while with one Conference $6,000 would answer, allowing for extra traveling expenses on larger districts. The sum saved might well be held in trust for home missionary work. The effort to have two districts in the Maine Conference, which has thus far failed, bids fair to succeed at the coming session. Leading preachers and laymen are in favor of the plan, and the expiration of one presiding elder's term renders it easy. Such will be the condition in East Maine the following year. Hence there would be no obstacles on this line.

With but one Conference to visit, the time and energy of general secretaries, editors, and other representatives would be husbanded, and money saved to our societies and institutions. The presiding Bishop, having but one Conference to hold, might be induced to visit the State upon some special occasion during the year.

The incidental expenses of one Conference, aggregating several hundred dollars, would be saved. Valuable results to our educational interests would follow a union of wisdom and energy. Maine Methodism should push to the front on this line. Trust funds in each Conference are about equal, and the income for superannuates is relatively so. Receipts from the Chartered Fund would be lessened, as each Conference receives $22; but other sources of income need not be affected by consolidation. Proportionate to church membership, salaries, benevolent offerings, and the value of property are practically the same. Hence we have an equitable basis for union. Many leading men in both Conferences are known to favor the plan, and we doubt not that it would meet with general and hearty support. A joint commission of investigation might be raised at the coming Conference.

Objections may be urged in regard to entertainment and traveling expenses. Our churches do not entertain an Annual Conference. We doubt if there is one in Maine that could. Unless there are two or more Methodist churches in the city, quite a number must be entertained outside the denomination. During an experience of sixteen years we have been but twice entertained in a Methodist home. According to estimates from preachers and laymen, it costs a church or community from $700 to $1,000 to care for either Conference, and it is not reasonable to expect our churches to carry so heavy a burden. Many who entertain have neither time nor strength to attend services. All the benefit they receive is that of serving. Willing hearts are sufficiently blessed without unnecessary burdens, and if relieved of such, they could profit by the Conference sessions and anniversaries. A larger Conference would necessitate self-entertainment. This would change an annual session from a burden to a delight, and we would be gladly welcomed anywhere. Pastors' wives, no longer fearing to impose upon hospitality, would have a week of rest and enjoyment. The privilege of exercising a little independence once a year would be a good tonic. Free entertainment becomes more difficult each year, and small Conferences must soon meet this question. Even now invitations must be worked up in advance. Churches not able to entertain a large Conference could receive the benefit of district meetings and conventions, which with larger districts would be stronger and more helpful.

The expense of travel is less a problem than at first it may seem. A self-entertaining Conference would select central places of meeting. Railroads run to the centres, and to cross the State one must pass through those centres. A few estimates may be helpful. On account of uncertainty and inconvenience, we leave travel by boat out of consideration. By rail it is farther from Houlton to Rockland than from Houlton to Portland. It is a greater distance from any town on the Knox & Lincoln branch to Bangor than to any city in the Maine Conference. It is as far from Belfast to Bangor as to Lewiston or to any city on the Kennebec River except Bath, and those cities are more easily reached from Bangor than is Belfast. The centre of population for members of the Maine Conference is at Lewiston, and of the East Maine at Winterport, while the centre for both is at Augusta, and the railroad centre at Waterville. The Maine Conference has met west of its centre three times in fifty years; at Lewiston six times; on the Kennebec River, which is the dividing line between the two Conferences, sixteen times; and in York County but five times. The East Maine has met east of Bangor eight times during its history, and held sixteen sessions on the Knox & Lincoln. Twenty-two sessions have been held within the limits of Rockland District, most of which were more difficult to reach from Bangor and the east than Augusta would have been. Most of the travel from northern and eastern Maine must pass through Bangor. The Maine Conference could hold its coming session at Rockland as conveniently as can the East Maine, or at Bangor quite as easily as at Farmington. The East Maine could meet in any city of the Maine Conference, except Biddeford or Saco, with less expense than at Rockland. These conditions are accounted for by two facts: the State is divided north and south, each Conference running nearly its entire length; the main line of railroad runs between the Conferences. Hence a session at Augusta or Waterville would equally convene both bodies. The completion of present steam and electric railroad projects would fully settle the question of travel. Several members of the Maine and East Maine who voted for division fifty-two years ago say that had the present conditions existed, the Conference would never have been divided. At that time there were less than one hundred miles of railroad in the entire State; now there are over two thousand.

The question of moving does not need much consideration. Expenses would be but little affected by consolidation. The emergency which necessitated the division no longer exists, and advantages so outweigh the disadvantages that sentiment or simple aversion to change should not be allowed to stand in the way of a movement to re-unite the Methodist forces of Maine. It would not be a step backward, but an advance along the line of united Christian effort inspired by lofty motives of economy and usefulness.

Thomaston, Me.

Strength through Weakness

JACOB thought himself strong — so strong that he could wrestle with an angel and prevail. As long as he did so, and did prevail, he received nothing from the hand of God. It was necessary for God to reduce him to the position in which he might be saved. Putting forth his hand he touched the sinew of his thigh. And when he was in danger of falling to the ground, and only steadied himself by catching with his arms around the angel's neck, when he had been reduced to weakness the angel bent over him and said, "Thou hast power with God and man, and hast prevailed;" and he blessed him. So with the woman of Syrophenicia. She came to Christ strong in the idea He was able immediately to help her, and she had to be reduced, to be content to take the crumbs from the table. When she said, "True, Lord," and was prepared to take the least piece, she received the healing of her child.

A great many here are too strong for God. A great many ask God to help them, instead of asking God to allow them to help Him. A good many need to pass through long and bitter experience, a withering of human life, paralyzing of the right arm of their strength, the decay of natural power, the being broken and helpless as a bruised reed and a piece of smoking flax, that they may find all they need in God. Is not that the reason of God's dealing with you? You are not the man you were five years ago. You know perfectly where the decay is at work in your nature, in your fortunes, in your homes, and you are come here today almost in despair. You never were nearer the Source of strength than you are today. If God has got you down on the knees, if God has got you on the very dust, if you can say today, O God, I am a worm and no man, then it is the eternal God can lay hold upon you, and take the worm to thresh the mountains, and make the hills as chaff. In our weakness we prevail with God. Let us get to the end of ourselves and begin with Him. If thus we have nothing, we have all things. — *Rev. F. B. Meyer.*

THE FAMILY

RESURGAM

EBEN E. REXFORD.

In autumn days I saw the dead leaves lying
Above a spot where violets had grown,
And searching there I found the blossoms dying
Beside the wayside stone.

"Dear little flower," I said, in pity bending,
"Your withered leaves are eloquent of doom.
For us, and you, there is one common ending—
Earth for us all makes room.

"From earth we came. To earth we are returning.
Today we live, tomorrow are unknown."
And then I heaped the leaves with frost-fires burning
About the mossy stone.

Today my heart was filled with spring-time gladness
My pathway led me by the wayside stone,
And lo! where I had heaped the leaves in sadness
In fall, new flowers had grown.

And as I stooped to give the blossoms greeting
With loving touch, as loving friends clasp hands,
"There is no death!" it seemed to me repeating.
Soul, canst thou understand?

Shiocton, Wis.

Thoughts for the Thoughtful

I wonder if the caterpillar knows,
As toiling on her silken net she goes,
That some day she will fly
Beneath the summer sky,
And sip the treasured nectar of the rose?
Or is her life unconscious of its aim,
Unknowing where it goes or whence it came,
Just a blind, humble yearning,
The germ soul's upward turning,
The faithful spending of her little store
And the vague, patient longing to be more?

— LILIAN MULDOWNEY, in *Criterion*.

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David would not lift a finger to hurry God's providence, and to become king before God made him king. There often are things that God intends to give us, but which we must wait to receive in His way. Short-cuts in life's paths are always mistakes in the end. — *J. R. Miller, D. D.*

* * *

In the translucent depths of the southern seas, the voyager is aware of the infinite variety of sponge growth, waving to and fro with the gentle movement of the tide; and the ocean is in the sponge, whilst the sponge is in the ocean, illustrating the reciprocal indwelling of the believer in Christ, and Christ in the believer. — *Rev. F. B. Meyer.*

* * *

I once saw a dark shadow resting on the bare side of a hill. Seeking its cause, I saw a little cloud, bright as the light, floating in the clear blue above. Thus it is with our sorrow. It may be dark and cheerless here on earth; yet look above, and you shall see it to be but a shadow of His brightness whose name is love. — *Alford.*

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Some years ago I went to see the lighthouse which, standing on Dunnet Head, guards the mouth of the Pentland Firth. On ascending the tower, I observed the thick plate glass windows of the lantern cracked — starred in a number of places. I turned to the keeper for an explanation. It appears that is done by stones flung up by the sea. The wave on being thrown forward against the cliff strikes it with such tremendous force as to hurl the loose stones at the base right up to the height of three hundred feet. So are the great light-bearers, by the exposure of their position and in spite of the elevation of their character, liable to be cracked and starred by the violence of the world. — *Dr. Guthrie.*

* * *

Pleasantness is the keynote of His religion. He tells His disciples not to have long faces, like the Pharisees. They are not to look melancholy, but are to let *their light shine*. "Be of good cheer" is the constant watchword upon His lips. The first sermon He preaches is on the text, "Do not fret or fear." Never was there one who so loathed and hated sin, and yet He looked and spoke so pleasantly that the publicans and sinners were always drawing near to hear Him, and the outcast found in Him a refuge and strength. — *Rev. Mark Guy Pearse.*

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A stone is imperishable, but man dies at seventy years! A tree that man shapes into tools, hews into frigates, carves into idols, shapes into beauty, survives the centuries, but man dies at thirty years. Having the powers of a God, man has the arena of an insect. When God made planets He made orbits fit for them, and man's endowment presupposes a proper field of work. The gourd is frail because it is ephemeral, but the oak of the centuries has fibres of steel. The palace which rises high has deep foundations, and when we see the wondrous mind of man which comprehends the universe, the heart which conquers the realm of love, the spirit reaching into the mysteries of hidden kingdoms, working with unabated force though body weakens and flesh fails, we know that God never made such foundations for the tent of a day's march, so that reason confirms faith when it says, "I know that if this earthly tabernacle be dissolved I have a building of God, an house not made with hands, eternal in the heavens." — *Almon Gunnison, D. D.*

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God is continually loaded with responsibilities that belong to men. There is a perpetual throwing off of burdens, a constant resignation of trusts, a daily shirking of duties. "It is the Lord's will," says the unsuccessful man in the same moment that he casts away the tools or the material which the Lord gave him to achieve success with. God is responsible for the manner of a man's success, because that is largely determined by his surroundings; but for the success itself the man alone is always and everywhere responsible. Talents, gifts, opportunity, are very unequally distributed, but the possibilities of energy, industry, persistence, are shared alike by all men, and these are the qualities which not only win but command success. To have the power of trustworthy thought and yet be a superficial thinker, to have the faculty of persuasive speech and yet deal out ill-constructed sentences and hastily arranged ideas, to have the power of the artist and yet paint weak pictures or carve soulless statues, is to fail without a shadow of excuse; to throw that failure upon God is to add ingratitude to unfaithfulness. — *Lyman Abbott, D. D.*

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Each of us is set in a very small cleft of a very large world, and no one of us can see the whole horizon; but as each day's glory goes away the light of it illuminates our memory and suggests our hopes. And so the insignificant life gets meaning, and the darkened life gets light, and the lonely life gets companionship; and we walk, as the Bible says, not by sight but by faith. That is the meaning of the limitations and mysteries of life. They are the hand of God held gently before the eyes. And that may be the difference between the life of earth and the life of heaven. "Here," says Paul, "we see in a mirror, by reflection, imperfectly;" there, we may be strong enough to see God face to face, and to know as we are known. Here, we are in the cleft of the rock; there, we may survey the whole horizon. Here, faith; there, sight. "On earth the broken arc; in heaven the perfect round." Here, the departing glory; there, the promise of the Book of Revelation, that we shall see His face, and be satisfied, when we awake, with His likeness. — F. G. PEABODY, D. D., in "Afternoons in the College Chapel."

* * *

What is the meaning of my daily life,
Its drudgery, its endless, petty strife,
Oh, deadly certainty of common things!
Oh, hours with heavy, heavy, lagging wings!

Do Thou, O Carpenter of Galilee,
Teach me Thy secret; let me learn of Thee;
Send visions of those days when Thou didst share
The lot of working man, his trials bear.

Help me to feel that Thou dost work with me
In earthly tasks, in heavenly I with Thee;
And yet, dear Lord, with Thee is always heaven—
I see my common lot hath blessed leaven.

— *Interior.*

THE EXPERIMENT STATION

ANNIE HAMILTON DONNELL.

"THERE! *that's* ready to stitch!" Mrs. Honoria Bright deftly rolled the basted work into a prim little bundle and pinned it. Then she laid it aside with two or three other prim little pinned-up bundles. Her visitor watched her curiously.

"Do you always baste up a lot of work beforehand, Honor?" she said. "I like to stitch mine as I go along — it seems easier, somehow."

"Well, I used to. Nowadays I baste a batch and carry it over to the Experiment Station to stitch" —

"To the *what?*"

Marcia Elliman stopped rocking. Her pleasant face was full of surprise. Honor laughed.

"Over to the Experiment Station, my dear. You shall go, too. It's only a few steps and round a corner. Didn't you ever visit an Experiment Station?"

"I never carried my night-gowns to an Experiment Station to stitch the hems!" Marcia said, dryly.

"Well, put on your bonnet, dear, and we'll carry mine over. There are two bundles apiece."

And not another word of explanation would Mrs. Honor give till they had gone up the Experiment Station walk, between cedar hedges, and were cozily established in its big sunny sitting-room. There were potted plants ranged on the window-sills and comfortable chairs and couches standing about the room, and, over all, an indefinable atmosphere of hominess and comfort.

It was delightful, but a trifle unexpected, Marcia communed with herself. Experiment Stations in her part of the world didn't look just like that. But she waited.

"Isn't it cozy and nice?" Honor cried, making herself very much at home

and beaming sunnily at the little old lady in the corner.

"How do you do, Aunt Priscill? This is my cousin Marcia. Marcia, dear, this is everybody's 'Aunt Priscill.' She presides over the Experiment Station, you know."

Honor sat down in front of the sewing-machine beside one of the windows, without further ceremony. She touched it lovingly, as if it were an old friend.

"I thought you had a machine of your own, Honor Bright," said Marcia.

"I did have — Honor Bright!" Honor's name was a source of comfort to her — it "worked in" so well for little puns and jokes. "I'm going to hem nightgowns on it now," she went on, calmly.

"Oh!"

Honor let her be mystified a minute, and then enlightened her.

"You see I gave my sewing-machine to the Experiment Station. It was all I had to give, and really it was very welcome, wasn't it, Aunt Priscill? I hadn't any money — not a cent to my name, my dear; so I gave sewing-machines. It's so near I can run over and stitch my hems and things as neat as a pin!"

The machine hummed busily and noisily for a while, usurping the conversation. When it stopped to rest, Honor went on: —

"There was Fidelia Bent gave a hundred dollars — think of that! Bless my soul, Jacky and I never saw a hundred-dollar bill — all in one piece! And Mrs. Andrew Pennell gave an organ, for the girls to drum on evenings, you know."

Marcia didn't know. The plot was thickening, to be sure.

"Then," ran on Honor, cheerfully, "one gave this, and another that — tables and sofas and flower-pots and — so forth. Till at last here we were, furnished as nice as you please! *Isn't* it nice? But 'twas Aunt Priscill gave us the most and the best (no, you needn't shake your head, auntie; I'm going to 'tell on' you!) — yes, indeed! Aunt Priscill gave us the Experiment Station itself!"

Marcia Elliman sat up straight on the edge of her chair.

"Now, if you please, you may tell me the whole story — what in the dickens you're driving at!" she demanded. "Tell away — Honor Bright."

"Honor Bright it is, ma'am. Well, once upon a time — isn't that the proper way to begin? — once upon a time there were thirty odd (not so very odd, either) girls working hard in a shirt factory, and living, in the 'betweens,' in a big, bare factory boarding-house about as much like a home as a — a — well, we'll say a contribution-box, and you must agree that *that's* a dry kind of a habitation! — Oh, it was miserable, Marcia!" Little Mrs. Honor Bright came suddenly down to every-day tones. Her face was full of pity. "The poor girls!" she cried. "They worked like slaves all day long, and then went home to be stived up in little seven-by-nine bedrooms! That was before the Experiment Station was born. Jacky named it the Experiment Station, you know, and it 'took.' It *was* an experiment. But dear old Aunt Priscill (you take a nice nap, auntie, while I talk) had an inspiration one day. She moved into the ell of this house, and gave us the whole house to experiment with. We formed a kind of a society, with her for our president — and presto! the Experiment Station in very truth! It's almost six months old now — a very promising child, too, ma'am; a very 'forward' child for its years. Jacky and the rest of the men don't laugh any more. They take off their hats when they go by. Honor Bright, secretary."

Honor bowed gravely and went to stitching again.

On their way home, and after they were settled down again in Honor's snug little sitting-room, she told the rest.

"There isn't so much more *to* tell, after all, dear," she said. "Only that the girls like it so much. *Like it?* They luxuriate in it. You should see them evenings, making themselves at home, Marcia Elliman! It would do your soul good."

"Can't I?" Marcia said, eagerly.

"Yes, why not? We'll run over to-morrow evening."

"Oh, let's go tonight!"

"No, Jacky has an 'at home' tonight, and it's too rare to me to spare a minute of it. Tomorrow night he'll be making newspapers again, and we'll go to the Experiment Station then — see, my dear?"

"I see, my dear. But tell me some more. What do your factory girls *do* over there?"

"Do? Have a cozy, homesy time — that's what. And they go home to bed in their seven-by-nines with warm spots in their hearts. Oh, I know it's nothing great — it's small, maybe, when you think of a Vanderbilt Home for Working Girls — but it's beautiful, Marcia Elliman."

"Yes, it's beautiful, Honor Bright!"

"And it's a beginning — who knows what it may end in? I wish all the villages with factories in them would go and do likewise. I wish they all had Aunt Priscills."

"And little women with sewing machines," added Marcia, warmly.

"*Without* 'em, you mean!"

They were both sitting in the twilight, waiting for "Jacky" and playing at being girls again. The enthusiasm in their eyes lighted the semi-darkness like gentle stars.

"Aunt Priscill *mothers* them, you know, and they like it. She sits there among them and knits and nods at them and laughs when they laugh. They read a little and sew a little and play games a little and enjoy it a *lot*, and then go home to bed. Saturdays they get off early, and Aunt Priscill lets some of them — as many as there's room for — do their washing in her shed. And when any of them are sick, some of the well ones can always get up little messes of nice things at the Experiment Station for the sick ones. And when they are able they do their convalescing over there, where it's comfortable and bright. Don't you think you'd get well faster there than in a seven-by-nine, my dear?"

"I should say so. Hark!"

"Yes, it's Jacky, bless him!" And Honor Bright ran away to meet him.

A few steps away and round a corner, Aunt Priscill was lighting the lamps at the Experiment Station, and the girls were drifting in, in little groups. Their tired faces were brightened perceptibly, and they sank down on the cushioned couches and chairs with little sighs of comfort.

The "experiment" was succeeding.

Kent's Hill, Me.

THE WAITING LIGHT

One night she was tired and moody,
And worn with the ills of the day;
She forgot to "count over her mercies,"
She even lost courage to pray.
The sky was so dark and so gloomy,
The shadows oppressed her sad heart;
"I am tired, so tired!" she murmured,
Feeling the ready tears start.
"All day I've been groping 'mid shadows,
All day I've been struggling with care;
My heart and my life are o'erclouded,
With no light to lift my despair."

She stood by the window, still weeping,
And gazed, through her tears, on the night.
When lo! the clouds suddenly parted,
And forth gleamed the starshine so bright.
Its radiance gladdened the heavens,
And shone on her tear-stained face,
As the clouds were still faster retreating,
And starlight still filling the space.

She took to her heart the sweet comfort.
"Dear Father in heaven," prayed she,
"Forgive me my doubts and complaining;
Let this be a lesson for me.
O help me, though clouds be my portion,
And worries may burden my mind,
To trust, and be still, and remember
There's always light waiting behind! —
Light waiting, till clouds at Thy bidding
Shall roll from the sad heart away,
And the radiance of faith, brightly shining,
Shall lead to the dawn of life's day!"

— MARY D. BRINE, in *Christian Endeavor World.*

THE WORD OF SYMPATHY

SAID a young girl in my hearing: — "I never know just what to say to people who are in sorrow, so I never say anything if I can help it. And the more I feel, the less I can say. I can write a note of condolence quite easily, for the stilted phrases slip easily from the pen, even when I know that they are useless, for they never comfort the least little bit. But when I am face to face with bereavement I am dumb, although my heart may ache. Still, it makes little difference; words don't help people in grief. And if they did, all I could say would be, 'I am sorry.'"

As if that were not the best thing to say! That simple phrase carries with it more true sympathy than dozens of stilted expressions. When we were in sorrow and felt as if we were numbed by the awful loneliness of our grief, that seemed ours and ours only, what did it mean to us when our friend came, and putting her arms about us, sobbed, "Oh, my dear, I am so sorry! so sorry!" That genuine, unpremeditated outburst brought sympathy that softened grief, although nothing could lessen it. It is a mistake to think that so-called letters of condolence do no good. Of course they cannot relieve sorrow, but to the grief-stricken there is great comfort in knowing that somebody cares; that the thoughts and prayers of friends are with her who walks in the Valley of the Shadow of Death. And to one in sorrow the world in general seems such a heartless, careless place.

Let us not feel that because dozens of other

people have written letters or spoken phrases of pity to the bereaved friend, our little note or word is unnecessary. It may be just the touch of sympathy that will soften the rebellious grief and bring much-needed tears; it may be just the drop of sweet in the cup of bitterness that, but for that tiny drop, would be intolerable. — *Harper's Bazar.*

SPRING'S BEACON

Through the misty woodlands bare,
By the meadows brown and dead,
In the damp and chilly air,
Stand the maples tipped with red.

They are flaring signals bright,
Wav'ring against the dull, cold sky,
Heralding with ruddy light,
That the cheerful spring is nigh.

— *Margaret Deland.*

ABOUT WOMEN

—— Portland, Me., recently declared by a large majority in favor of women on the school board. The amendment thus ratified by the voters provides for three women on the board, to serve at large and be nominated on the general ticket at the same time with the mayor.

—— Miss Lily Dougall, of Montreal, author of "Beggars All," "The Mermaid," "The Madonna of a Day," and other novels, sailed from Boston, April 5, to pass the summer in England. Her new story, "The Mormon Prophet," is making a stir among English reviewers.

—— Mme. Lilli Lehmann, the great singer, is the leader of a crusade in Germany against the killing of birds for decorative purposes. She asks women not to encourage the fashion, and has published an illustrated circular "in the name of the 30,000,000 birds killed every year."

—— Mrs. A. E. Paul has had charge of the cleaning of the first ward streets of Chicago for the past eighteen months, and the business men of the district have presented a congratulatory address to her, commending the zeal and efficiency of her supervision, and saying that the streets have never before been cared for so well.

—— Miss Berry, a daughter of Sir Graham Berry, formerly Liberal Premier of Victoria, and Miss Godfrey, a daughter of a member of the Victorian Upper House, have both passed with credit the examination prescribed by the Dental Board of that colony, have been duly registered, and have entered into partnership in the medical quarter of Melbourne.

—— Mrs. Booker T. Washington has formed a club of a hundred or more old colored women. Every Saturday she gathers them around her, and tries to show them how to improve their homes and better their condition.

—— Mrs. Finn, whose late husband was English consul at Jerusalem for sixteen years, is one of the most remarkable women in that city. She is a daughter of Rev. Dr. McCaul, the greatest Hebrew scholar of his time, and can herself speak French, German, Spanish, Italian, Persian, Greek, Hebrew, and Arabic. She is a writer, painter and lecturer, but her greatest pleasure is in running a soap factory which she established in Jerusalem, and has carried on successfully for years.

—— For the first time in the history of the English Institution of Electrical Engineers a woman has been invited to read a paper at one of its meetings. Mrs. Ayrton — the wife of Professor W. E. Ayrton, F. R. S., professor of applied physics in the Central Technical College of the City and Guilds of London Institute — has just read a paper on "The Hissing of the Electric Arc" at the meeting of that body. She has carried out a series of original investigations on the electric arc, and has contributed many papers on the subject to the *Electrician*.

—— Some prominent Washington women are raising money with which to furnish a room in the Garfield Memorial Hospital, at Washington, and endow it to the memory of Mme. Romero, the wife of the Mexican Minister to the United States. It is proposed to raise $1,000 for this purpose.

—— Mrs. Ballington Booth writes from California to a friend that the reports about her having broken down are untrue. Her physician believes she can stand the trip if she is careful. She says: "I assure you I never wanted to live more than I do now. I rest between my meetings. I am having good success and large audiences, and find the Volunteers a strong and active body, doing good work throughout the South and West."

—— Mme. Loubet, the mother of the new president of France, is now eighty-six years old, but still manages the farm at Marsanne on which her son was born. She is a typical peasant farmer, simple, frugal, and successful in the direction of her affairs. She retains the garb of her youth and class — the plain gown of homespun, and the white cap with fluted edges and wide strings. The ground floor of her farmhouse is given up to stables and storehouses; above are the living rooms, from which one looks down on the farm animals in the courtyard. Mme. Loubet has refused to move to Paris, or to change her mode of life.

BOYS AND GIRLS

SPRING TIME

"SPRING is here," said the robin, as he settled himself on a bough of a silver maple tree on the lawn.

"I guess I know that long ago," the tulip scornfully answered, as its proud head bent gracefully in response to a love message whispered by the south wind. "That robin amuses me," continued the tulip, turning to its companion, the lily of the valley, blooming close by. "He gives himself such high airs, proclaiming spring, as if every sod had not been animated with life peculiar to the season."

The lily lifted its head erect, its sweet perfume shed itself abroad.

"Oh, robin is well-meaning, he only does not know how long weeks ago the impulse of life prompted us to leave our dark quarters. He likes to tell the story his own way, and it does no harm."

A belated snowdrop turned inquiringly about; its day of bloom was almost ended.

"Two months now since I lifted my head above the soil in the drifted snow to proclaim the tidings, and I wonder robin is not ashamed to talk about anything quite so stale."

A tough little sparrow, who had harbored beneath the eaves all winter, came out and sat reflectively in the sun, and ruffled his plain feathers.

"Well, sparrow," the tulip said, nodding its gorgeous head condescendingly in that direction, "I suppose you heard the robin chirping his news a moment ago."

The sparrow smoothed his plain coat. He talked in one key, and that not a particularly melodious one.

"Yes, I heard him, and while the story was not new to me, either, yet I am of the opinion that we would better listen to him than grumble together over our acquired knowledge."

"How is that?" said a great purple lilac, who had been silent until now.

The good-hearted little sparrow put his head to one side, and eyed the lilac admiringly.

"Some of us need to be told of our blessings again and again, we are so apt to forget them. Not very long since you were a dry twig, and there was not much then to be proud about. The warm sunshine and balmy breeze brought life and beauty in their path. I suppose I am more mindful than some, since not very long ago a blizzard struck me and left me almost lifeless."

Then the flowers all looked at one another and nodded their heads in a peculiar manner. They had been basking in the beauty of the hour, and had forgotten what a potent influence the sunshine and air had been. The robin was twittering about it still and had been too busy to notice their complaints. But the tall red tulip was so beautiful that he stopped mid-way in the air, and dropped the bit of straw in his mouth as he gazed wonderingly at the flower. "Spring is here," he chirped, and of one accord they all nodded consent. — S. V. Du Bois, in *Christian Intelligencer.*

ENJOYING HERSELF

LETTY was always wanting to "have a good time," and mourning over the delightful opportunities that other girls had which she had not.

"I never have any chance to enjoy myself," she said, complainingly.

Aunt Hannah glanced at the discontented face, with the frowning line between the brows, and the dejected droop of the young mouth, and answered with ready sympathy: —

"No, you don't, that's a fact. It's a great pity, but I really don't see how you can enjoy yourself at all. Now, there's your mother, everybody can enjoy her, even though she is an invalid, shut up in her home most of the time. She is always bright and cheery, interested in what is going on in the world, ready to forget herself in the pleasures and sorrows of others. You can enjoy your father, too, and I've no doubt he enjoys himself, though he does have to spend his days in his dingy uptown office, without much time for picnics and concerts. He's doing his share of the world's work — good, useful work — and has a kind word and helping hand for everybody near him. I should think you might even enjoy Bridget, for she goes singing about her sweeping and dish-washing, trying to live for somebody besides herself. You can't enjoy anything that hasn't in it something enjoyable, and so I really don't see how you can enjoy yourself, poor child! The worst of it is that other people don't have much chance to enjoy you, either."

Then Aunt Hannah walked calmly away to her dairy, leaving the astonished Letty with something to think about. — *Wellspring.*

THE SUNDAY SCHOOL

Second Quarter Lesson V

SUNDAY, APRIL 30, 1899.

JOHN 14: 15-27.

REV. W. O. HOLWAY, D. D., U. S. N.

THE COMFORTER PROMISED

I Preliminary

1. GOLDEN TEXT: *I will pray the Father, and he shall give you another Comforter.* — John 14: 16.

2. DATE: Thursday evening, April 6, A. D. 30.

3. PLACE: The "upper room" in Jerusalem.

4. HOME READINGS: *Monday* — John 14: 15-27. *Tuesday* — John 15: 17-27. *Wednesday* — John 16: 1-15. *Thursday* — 1 Cor. 2: 9-16. *Friday* — Rom. 8: 12-17, 26-28. *Saturday* — Joel 2: 23-32. *Sunday* — Acts 2: 1-13.

II Introductory

Continuing His discourse to the disciples, our Lord exhorts them to prove their love to Him by obedience to His commandments; and encourages them by the promise that in answer to His prayers the Father would impart to them the abiding Comforter — that Holy Spirit of truth, invisible and uncognizable by the world but manifested to them by a blessed indwelling. They should not be orphaned, desolate. He Himself would come to them through the Spirit. They should see Him, but the world would not. They should live because He would live in them. And they should realize the mystery of His dwelling in the Father and also in them and they in Him. But only he who obeys Christ's commandments shows evidence that he loves Christ. Such shall enjoy the love both of the Father and the Son, and to him shall come the inner revelation of His Lord.

At this point Judas Lebbeus interposed a question. He asked, betraying a spiritual ignorance that seems strange to us, how there could be a manifestation to them in which the world could have no share. He still believed in a literal and visible Messiah, and our Lord's words were incomprehensible to him. The reply, in substance, was that love and obedience create receptivity. The revelation promised was not external, but to the individual soul. The manifestation could come only to those who complied with the conditions. If these declarations perplexed them, the Comforter would recall all these enigmatical sayings and make them plain in the future. Meantime He left them the legacy of His peace, purchased by His dying love, and unlike any peace which this world can give. Trusting in this promise, their hearts should be calm and their fears should subside.

III Expository

15, 16. **If ye love me, keep** (R. V., "ye will keep") **my commandments.** — He will trust their obedience to their love for Him, and the extent and heartiness of the latter will measure the former. **Will pray the Father.** — "The prayer of the Son, the ever-living Intercessor, consists in His wish and will ever going forth, that the work of redemption may be accomplished, by the power of the Father, in all its fullness and glory. And this prayer is a perfect divine sympathy with the wish and the will of the Father; so that herein the Father and the Son are one, and the prayer of the Son is sure of fulfillment" (Whedon). **Another Comforter** — or Advocate. "The original word, inadequately rendered in our English version by the word 'Comfortor,' is simply untranslatable. (And hence often it is simply transferred as Paraclete.) It is composed of two Greek words meaning 'to call to one's side,' and signifies one who is called to aid another. And this etymological signification of the word indicates the office of the Holy Spirit in His relations to us. He is our present Help in every time of need; the One with whom we walk, our Consoler, our Strength, our Guide, our Peace-giver, our ever-present God. The word 'Comforter' must then be taken in its etymological and old English sense, as one who gives not mere consolation, but strength" (Abbott). **Abide with you** (R. V., "be with you") **forever** — not leave you, as I am compelled to do so far as My bodily presence is concerned.

17. **Even the Spirit of truth** — "not 'the true Spirit,' but 'the Spirit of truth,' who is Truth (1 John 5: 6), of whom all truth comes, and who alone leads into the whole truth, the truth of God (chap. 16: 13)" (Alford). **Whom the world cannot receive** — because it is "carnal" (1 Cor. 2: 14), and therefore is not merely non-receptive, but antagonistic: "The carnal heart is enmity against God." **Ye know him** — spoken anticipatively. They were "not of the world," and are therefore viewed as being already in the Spirit. **Dwelleth** ("abideth") **with you** — "future in signification as any present assertion of that which is to be permanent must necessarily be" (Alford). **Shall be in you** — a promise whose verification began at Pentecost.

18, 19. **Will not leave you comfortless** (R. V., "desolate") — or "fatherless." They would be so, unless the Comforter should connect them spiritually with the Father. **I will come** (R. V., "I come") **to you** — referring to His coming in the Spirit, who has been called "the omnipresent Christ." In this sense He used the language, "I am with you alway, even unto the end of the world." **A little while** — referring to the period between His death and resurrection. "After that 'little while' the world beholdeth Jesus no more, but His disciples behold Him — the present tense being used in both clauses absolutely and not in the mere present of time. In the first clause 'beholdeth' can be understood only of physical vision, for in no other way had the world ever beheld Jesus, and the risen Saviour did not show Himself to the world" (Revision Commentary). **Ye see me** (R. V., "ye behold me"). — "The immediate reference is to the forty days, but only as leading on to its wider and deeper reference to the spiritual life" (Alford). **Because I live, ye shall live also.** — Says Whedon: "The word 'live' is here to be taken in the very fullness of the term 'life.' In the very Garden of Eden the giving of a Redeemer preceded the continuance of the race. Had Christ not been promised and predetermined, Adam would have produced no progeny under the irremovable curse and sure of an unavoidable eternal ruin. Had not Christ been promised, the race would not have been begotten. Hence the atonement underlies our very physical life. Grace underlies nature. Hence because Christ lives, we primitively live. But, more especially after His ascension, it is because He lives that we live a spiritual life during the dispensation of the Spirit, and 'shall live' a glorified life in the kingdom of glory. Well for us, then, that Christ cannot die, but ever liveth to intercede for us. Because He liveth, we shall live also."

20. **At** (R. V., "in") **that day** — "No particular day; but each of these periods as its continually increasing light breaks upon you, shall bring increased knowledge of your unity in Me with the Father, and My dwelling in you by the Spirit. If any particular day were thought of, it would naturally be Pentecost" (Alford). **Ye shall know** — the "know" of a blessed experience.

21. **He that hath my commandments** — in knowledge and memory, hidden in his heart. **Keepeth them** — translates them into life. **Loveth me** — obedience being love's demonstration. **Will manifest myself unto him.** — "And this is the true witness of the Spirit with our spirits that we are born of God. This manifestation of Christ is self-evidencing. There may be false imaginations, just as there may be dreams; but these false imaginations can no more invalidate or destroy the certainty of that manifestation than dreams can destroy the certainty of any reality viewed by our waking senses. He who does not recognize from his own inner feelings what this manifestation of Christ to the soul is stands in great need of a deeper religious experience. It behooves him well to look to it that his interest in Christ is real" (Whedon).

22-24. **Judas . . . not Iscariot.** — The latter Judas had gone out. There are six persons named Judas in the New Testament. The one who speaks here is supposed to be the writer of the Epistle of Jude and a brother of James the Apostle. He is also called Lebbeus or Thaddeus. **How is it that** — R. V., "what is to come to pass that?" **Manifest thyself to us, etc.** — The form of the question implies profound astonishment. The Jewish idea was that the Messiah must necessarily manifest Himself to the world. Jesus was now visible both to the disciples and to the world. If He was to sit on the throne of David, how could He help manifesting Himself to the world? Jesus answered, etc. — "He answered the question in both its parts: 'How is it that Thou wilt manifest Thyself *to us*?' Because love to Christ, leading to the keeping of His Word, is the necessary condition of the indwelling and manifestation in man of the Father and the Son. 'How is it that thou wilt not manifest Thyself *to the world*?' Because want of love to Christ, leading to neglect of His words, necessarily excludes from communion with the Father and the Son, and the Spirit who reveals the Son in man" (Alford). **The word . . . not mine** — "of My own devising or commanding, in which case it might have been rejected with impunity, but 'the Father's,' so that in rejecting My word ye practically reject His" (Whitelaw).

25, 26. **These words have I spoken.** — "In these two verses we seem to have a summary and close of the train of thought. Glancing the mind's eye over His own discourse, Jesus presents it as a whole, as uttered by Himself being yet present. His personal presence and His loving voice were yet with them, and

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He now places this personal teaching in preparatory contrast with that of the spiritual Paraclete whom the Father will send" (Whedon). Send in my name — as My representative. Teach you all things — "all that can and may be learnt by you, all that belongs to your work and life in Me." Bring all things to your remembrance. — Says Alford: "What is not understood is liable to be forgotten; and therefore in this word is implied the giving them a right understanding of, as well as recalling, what Jesus had said to them. It is on the fulfillment of this promise to the apostles that their sufficiency as witnesses of all that the Lord did and taught, and consequently the authenticity of the Gospel narrative, is grounded."

27. Peace I leave with you — the bequest of the Prince of Peace. "The peace here named is that pure tranquillity arising from the consciousness that all is right between God and ourselves, and consequently that, whatever men may think, all is safe as between man and us. The man in such a state can never be harmed. In the midst of great storms he is a great calm" (Whedon). My peace I give unto you. — "The word *salaam*, 'peace,' is the original 'farewell.' But Jesus would give His *salaam*, 'not as the world giveth,' in mere words, whether of courtesy, or of sincere prayer, but in reality and power. And the 'peace' which He gives would not be a mere world's peace. The peace of the world is but an armistice between wars, a weariness between struggles; it is but an armed neutrality founded on mutual self-interest. The peace of God is peace essential. It is full of love and mighty in power" (Whedon). Let not your hearts be troubled, etc. — With these assurances of My undying love and conscious presence and provision for every need, dismiss all forebodings and take heart.

IV Inferential

1. The solace for trouble is faith.

2. Faith in the Father leads to faith in the Son who reveals Him.

3. Heaven has mansions for all, and a mansion for each.

4. To prepare abodes for His followers, redeemed and purified by His blood, was one purpose of our Lord's departure from earth.

5. Our Lord did not go to stay; He has many advents.

6. Obedience is the test of love.

7. Christ in the individual heart by His Spirit, consciously realized, is far better than Christ visible in the flesh.

8. The condition of this inner manifestation is loving obedience.

9. Having Christ within, we have a peace which nothing can disturb.

A GLANCE BACKWARD

LUTHERA WHITNEY.

RETURNING visitors next summer will miss from the old road between Springfield, Vt., and Chester one landmark which has been a prominent feature of the landscape for nearly sixty years — the Reformed Methodist meeting-house. This denomination was so small that Bishop Simpson a quarter of a century ago declared it extinct. At that time, and for years after, weekly meetings were held in this little church, and occasionally a conference or convention sat here, when they were joined by a few sister churches. The local organization must be practically extinct now, their numbers are few, the old pastor died a year or more ago, and the meeting-house, which was his private property, has been sold, removed, and devoted to other purposes.

This edifice had a unique history. It was built about 1840 by the efforts of Rev. Benjamin Lewis, who served as pastor several years, and was succeeded by his son, Rev. George Emerson Lewis, who officiated at weekly worship till the infirmities of age forbade.

The church was a small but devout band of Christians, and the early members were said to be persons of much energy of character. The town history records that "this community claims to be second to none in the number of educated men that it has raised up, having sent out nine ministers, two doctors, two editors, and one lawyer." The pastors always served without salary, met most of the current expenses of the church, and with their own hands ministered to their necessities and those of their families.

An abandoned church, or the site where once stood a church, is no uncommon thing in the rural neighborhoods of Vermont; every town has them. An old lady by my side gives some interesting reminiscences of scenes in the old Weathersfield church on The Meadows, long since destroyed, but then (1827) a station on the Weathersfield circuit. "We had always heard," she said, "what good times they had at The Meadows at quarterly meetings; so my sisters and I thought we would go. People used to go to quarterly meeting from miles around in those days; went Saturday if they could, for they were always sure of an invitation to spend the night somewhere. We went up Saturday. There was a sermon in the afternoon and a prayer-meeting in the evening. The next morning we went to love-feast, and then our circuit-preacher, B. C. Eastman, preached. The church was unfinished, the seats were made of slabs, without backs, very high and uncomfortable, but the house was so full that we sat on them most of the noon intermission. In the afternoon the presiding elder, John W. Hardy, preached a sermon — on extravagance in dress mostly, particularly women's dress. He preached two and a half hours by the watch, and then invited seekers forward and held an after-meeting." On being asked what the elder wore, she replied: "Oh, he was dressed in deep blue broadcloth, the most expensive fabric then worn by men. He was the best dressed person in the church."

She gives another incident which occurred on the West Windsor charge when the circuit was under the care of J. A. Scarritt. Scarritt was an ardent follower of Wesley, or his interpretation of Wesley. He, too, made the matter of dress very prominent. I have not heard his own described, but woe to the brazen sister who appeared before him adorned with gold or pearls or broidered hair! The admission of non-professors into the love-feasts was at that time deemed highly undesirable, the rule being that "no unawakened person should be admitted into the love-feast more than three times," and Scarritt held to the strict construction of this rule.

Some time in 1822 a quarterly meeting was appointed in West Windsor, and, as usual, persons from all parts of the circuit gathered, among them a considerable number from Springfield. They rose early, and rode from twelve to eighteen miles, arriving in season for the morning meeting. One young married woman of excellent repute, having her "hair done up in pins," was promptly excluded by the preacher-in-charge. In vain she pleaded the great convenience of the style for hair of that length; out she must and did go. Her sister, who wore a green silk calash with a ruffle on it, was spared the same fate by having inadvertently thrown her veil over the objectionable finery. The hair was simply coiled between the thumb and finger and confined with a common pin; it then lay in two or three small flat rings against the temple, as is sometimes seen in old pictures. The modern sister will see how heinous was the offence.

Having weeded the membership, attention was turned to others. A grave, sedate young man was accustomed to drive his cousins, who were church-members, and in whose family he lived, to church, when they, as a matter of friendliness and courtesy, took him to such services as they attended. On inquiry he was forced to admit, this morning, that he had already been to at least three love-feasts, and was excluded from this one. He walked outside to a window, lifted it, and stood quietly listening. Scarritt saw him and closed the window. He at once opened another, but the undignified contest was carried no farther, and the young man certainly enjoyed, though he was not admitted to, his fourth love-feast.

While we admire the fearless energy and covet the high spiritual attainments of the Methodist pioneers, it is well for us sometimes to recall the fact that though our virtues do not always run parallel with theirs, neither do our weaknesses and inconsistencies.

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OUR BOOK TABLE

Ecce Clerus; or, The Christian Minister in Many Lights. By a Student of the Times. Eaton & Mains: New York. Price, $1.50.

"Ecce Clerus" is a critical study of the Christian ministry in some of its chief aspects and relations. The author, who writes anonymously as a professed "student of the times," insists that the preacher has been the chief factor in the civilization of the world during the nineteen centuries known to a fraction of the human race as "Christian." Pointing out that the beginning of preaching was the birth of a new moral force and the announcement of a new and nobler doctrine of human destiny, he traces the preacher's influence on the learning, the laws, the literature, the art, science, philosophy and governments of the world, showing how he has led in the march of all true progress and molded the character and destiny of nations. Perhaps much that he says as to the raw material of the ministry, the molding of environment, and especially on the functions of our theological seminaries, and the place of science and criticism in the making of the minister of today, will be seriously questioned in some quarters; but the argument for schools of evangelical thought more adapted to the peculiar character and needs of the age is presented with undoubted earnestness and good faith, and on that account, if on no other, it is deserving of attention. While, however, he insists on the need of adapting the Gospel to the intellectual vogue and fashion of the time, his attitude of opposition to the growing custom of discussing in the pulpit subjects obviously outside the great central themes of Christian discourse is clear and emphatic. He insists that the one grand guarantee of ministerial efficiency and success is the promised influence of the Holy Spirit, and that He has no commission to enforce and attest anything outside the inexhaustible theme of Christ and Him crucified. The Spirit's office is to unfold and administer the sufficiency of the *pleroma*. In harmony with this position the author urges the importance of a true construction on the part of the preacher of the person of Christ and of a careful and comprehensive interpretation of His teaching as to His own nature and mission, as to God, as to man, and as to the future life. In this connection he dwells on what he calls the bugbear of the modern evangelical pulpit, arguing that if the doctrine of eternal punishment is an integral portion of the Christian system and is firmly embedded in the New Testament literature, evasion of this truth can only result in enfeeblement of the ministry. He points out that there is much inexplicable mystery attaching to the government of God and the administration of His providence, but there can be no effective theodicy in evasion, suppression and silence.

We believe that the author of this book is right when he insists that the depth and difficulty of the practical problems confronting the Christian ministry today demand the definite abandonment of all useless theological *impedimenta* and superannuated methods, and the free and fearless use of every available resource and aid. The problem of the city in the closing years of the century, the condition of the masses, their alienation from the churches in spite of their innate respect for real religion, the hopeless struggles of industry against the selfishness of organized wealth, the vices of intemperance, improvidence, and the enormous and increasing waste of war and warlike preparations—all this the preacher of today, insists this author, who wishes to be worthy his salt, is obliged to study.

The author of this volume shows that he is indeed a profound and comprehensive "student of the times," and his suggestions will prove exceedingly valuable to ministers of all denominations.

Modern Interpretations of the Gospel Life. By Adolf Augustus Berle, Minister of the Brighton Congregational Church, Boston. The Pilgrim Press: Boston and Chicago. Price, $1.

This is a thoughtful, suggestive and brilliant book. Here is a man with a profound love of the truth and of men, who speaks his convictions with no constraint except his sense of personal loyalty to Jesus Christ. It is refreshing, therefore, to follow him in his critical and fearless interpretation of the Bible, in his characterization of leading Bible personages, and in a vigorous effort to apply the spirit and mind of Christ to the social, monetary and political problems of the day. We may not always accept what the author says, but we are grateful to him for saying just what he thinks. Mr. Berle is to be congratulated that he is settled over a church that accords such large personal liberty to him. In his preface he says: "The men of Brighton Church have always insisted that their minister should have the largest liberty to think and speak as he believed, in accordance with the teaching of the New Testament." Under the head of "New Testament Biography" he treats the following subjects: "St. Paul the Gospel Democrat," "St. Peter the Apostolic Ecclesiastic," "St. Thomas the Believing Rationalist," "St. John the Christian Philosopher," "St. Matthew the Publican Apostle," "Judas One of the Twelve." There are several sermons under the general heads of "Social and Political," "Educational," "Literary and Romantic," "The Spiritual Life." This book will instruct, illuminate and edify its readers. We give it a hearty welcome and cordially commend it.

Clan of the Chariots. By William H. Babcock. Illustrated by George Foster Barnes. Lothrop Publishing Company: Boston. Price, $1.50.

In this volume the boys will find a fascinating historical story of the days of King Arthur and his knights of the Round Table, telling how they delivered London and overthrew the Saxons after the downfall of Roman Britain. For four years Mr. Babcock searched and studied in order that his romance might have as perfect a setting of the times as possible. "I dug into that period," says he, "very carefully and patiently. If any one has more carefully considered each point and phase of it, or more patiently hunted down whatever would help him to a true understanding, I do not know on either side of the water where to find him. It was a labor of love during four years."

The Story of Geographical Discovery. How the World Became Known. By Joseph Jacobs. With Twenty-four Maps, etc. D. Appleton & Company: New York.

This is one of the most excellent of this excellent series of the "Library of Useful Stories."

General Sherman. By General Manning F. Force. D. Appleton & Company: New York. Price, $1.50.

This is the latest in the Great Commanders Series, edited by James Grant Wilson, in which our great generals are presented in volumes of reasonable size, but with such discrimination and critical judgment as to carry a well-rounded view of each man, his achievements and life. The author says, with truth: "General Sherman was the most picturesque figure in the Civil War. His character was absolutely pure and spotless. The war filled only a few years of his life, but comprised most of his activity and achievements." The book is a substantial and valuable addition to the literature of the Civil War.

English Meditative Lyrics. By Theodore W. Hunt, Ph. D., Litt. D., Professor of English in Princeton University. Illustrated. Eaton & Mains: New York.

The author has done his work well, showing fine literary ability and critical judgment. He writes upon the "Lyrics" of Spenser, Shakespeare, Milton, Wordsworth, Byron, Keats, Browning, Mrs. Browning, Matthew Arnold, Tennyson, with two or three chapters on the general subject. This valuable book is disfigured by the antiquated portraits of the poets which the Eastern Book Concern has so long possessed.

John Marmaduke: A Romance of the English Invasion of Ireland in 1649. By Samuel Harden Church, Author of "Oliver Cromwell, A History." G. P. Putnam's Sons: New York. Price, 50 cents.

This popular historic novel, recently reviewed with favor in these columns, has been brought out in paper covers to meet the demand of an eager public.

Magazines

— John Fiske's contribution in the *Atlantic Monthly* for April, on "The Mystery of Evil," will start many an interrogative and not a few earnest protests. "Cromwell: A Tricentenary Study," by Samuel Harden Church, puts the "great Commoner" strongly before the readers of this age. The "Reminiscences of Julia Ward Howe" grow in interest. "Some Recent Fiction" is a very excellent piece of work. "Improvements in City Life" and "A New England Hill Town" are the first of a series. (Houghton, Mifflin & Co.: Boston.)

— Hon. John A. T. Hull's contribution upon "The Organization of the Army" in the *North American* for April will attract particular attention. There are other im-

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portant papers, notably, "What is Orthodoxy?" by Prof. Francis Brown; "The Future of Cuba," by Hon. Robert P. Porter; "National Bigness or Greatness — Which?" by Bishop Potter. (11 Warren St., New York.)

— The *International Journal of Ethics* for April is a strong number, and deals with living subjects. Noteworthy contributions in this number are: "The Relations of the Sexes," "The Ethics of Intellectual Life and Work," "'The Merchant of Venice' as an Exponent of Industrial Ethics," "The Ethics of Prohibition." (International Journal of Ethics: Philadelphia.)

— "The Industrial Development of Russia," by Prof. Ivan Oseroff, in the *Forum* for April, is informational and pertinent. President Thwing of Western Reserve University has some very practical suggestions upon "Pecuniary Aid for Poor and Able Students." E. L. Godkin, of the *Nation*, has a characteristic contribution upon "The Conditions of Good Colonial Government." Perhaps no one is more competent to write intelligently upon "American Opportunities in China" than Rev. Gilbert Reid. (Forum Publishing Company: New York.)

— The *Homiletic Review* for April contains an unusual amount of fine sermonic material, a notable contribution being that from Prof. Charles M. Mead on "Christ's View of the Divine Fatherhood." Sermons appear from Dr. Charles E. Jefferson, Canon Richardson, and other distinguished clergymen. There are valuable "Hints for Children's Sermons," "Communion Sermons," "Funeral Sermons," and "Revival Sermons." (Funk & Wagnalls Co.: New York.)

— The leading contributions in *Appleton's Popular Science Monthly* for April are: "The Stuff that Dreams are Made Of," by Havelock Ellis; "Mental Defectives and the Social Welfare," by Martin W. Barr, M. D.; "The Wheat Problem Again," by Edward Atkinson; "Care of the Throat and Ear," by W. Scheppegrell, M. D. The editor writes of "Science and Culture" and "Survival of the Fittest." (D. Appleton & Co.: New York.)

— In the *Methodist Magazine and Review* for April are six well-illustrated articles. The first is an up-to-date paper that will attract much attention: "Among the Filipinos," by one of themselves — Ramon Reyes Lala. "The Saint of the Wartburg," by Prof. Wallace, tells the touching story of Princess Elizabeth of Hungary. "A Colonial Pilgrimage," by the editor, recounts the memories of the "Mayflower" and of the Pilgrim Fathers. "The Lepers of D'Arcy Island" is a graphic account of the leper settlement in British Columbia. "A Jew in Jerusalem on Easter Eve," is by the famous Jewish writer, Israel Zangwill. Several poems give quite an Easter flavor to this number. (William Briggs: Toronto.)

— The *Coming Age* for April continues its interesting editorial sketches and interviews, and for this issue the men presented are Joaquin Miller, Hon. Samuel M. Jones, and Rev. George C. Lorimer, D. D. Among the "Original Essays" we note with favor: "True Life as Taught by Jesus," "The Redemptive Power of Love," "The Duty of Young Men to the State," and "Scientific and Mechanical Progress of the Nineteenth Century." (The Coming Age Co.: Copley Square, Boston.)

— "Our Flag in the Philippines," by Gen. Wesley Merritt, and "The Romance of Rome," by F. Marion Crawford, are the leading contributions in *Frank Leslie's Popular Monthly* for April. The number is interesting and attractive, including articles upon "Aguinaldo and the Filipino Envoys," "Our New Colonies, and Sugar," "Through Mexico in a Private Car," with short stories, poems, and chapters 20-23 in "April Bloom." Rev. Phebe A. Hanaford writes of "Women in the Pulpit." (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

— "The House of Pain," the novelette in the April *Lippincott's*, is by Anna Robeson Brown — a name that would seem to guarantee a readable story. There is a good collection of short stories, sketches and poems, including "A Question of Precedence," "How an Earthquake Looks and Feels," "An Ignoble Nobleman," "Over, Under and Through Boston," "Our Naturalized Names," etc. (J. B. Lippincott Co.: Philadelphia.)

— "A Unique Scotch Tea," "How to Grow Young," "Chafing Dish Cookery," "Care of a Polished Table," "Dainty New Dish for Luncheons," "A Blue Stocking Luncheon," "Sweets for Children," "Packing away Rugs," "Practical Menus," are some of the topics considered in *What to Eat* for April. (Pierce & Pierce: Minneapolis, Minn.)

— The leading feature of the April *St. Nicholas* is the first chapter of a new serial by Amelia E. Barr — a story for girls entitled "Trinity Bells." The mascot of the "Resolute," a fox terrier belonging to the gunboat's captain, is the hero of "'Prince' in the Battle of Santiago," Commander J. Giles Eaton, the dog's owner, being the author of the sketch. This is followed by "The True Story of 'Cristobal Colon,'" a pet cat rescued from the destroyed cruiser of that name. Poultney Bigelow tells a good story of a boy's adventures, in "Lost in Russia." The popular serials of Mr. Henty, Miss Carolyn Wells and Mr. House are continued, and there is an abundance of pictures and verses in the number. (Century Co.: New York.)

— *Cassell's Magazine* for April presents a brilliantly decorated cover. Max Pemberton's serial, "The Garden of Swords," is given a leading place, followed by an illustrated paper by Mary Spencer Warren upon "The Marquess of Salisbury and Hatfield House." "The Longest Railway in the Empire" is the story of the Canadian Pacific. "The History and Mystery of a Glass Bottle" F. M. Holmes discloses. Lilly Bingen tells "How the Queen's Subjects are Married." One paper is devoted to "Dinner Table Decoration." There are, besides, stories and the usual departments. (Cassell & Co., Limited: 7 and 9 West 18th St., New York.)

— An illustrated article upon "Pictorial Sermons" occupies a first place in the *Quiver* for April. A new serial begins this month — "For the Sake of her Child," by Scott Graham. "Childish Memories of Lewis Carroll," by "One of his Alices," is delightful reading. The Lord Bishop of Stepney describes "The Real East London." But this is only a portion of the good things provided this month. (Cassell & Co., Limited: 7 and 9 West 18th St., New York.)

— A peculiarly attractive portrait is that of Henry Van Dyke which appears as a frontispiece in the April *Book Buyer*. It is by Penrhyn Stanlaws — a lithograph, in three colors, from the original drawing. Hamilton Mabie opens the number with an admirable paper upon "Old Books and New Readers." The always interesting department of "The Rambler" holds seventeen portraits and other illustrations. Katharine Tynan Hinkson contributes a beautiful "appreciation" of Alice Meynell, with a portrait. Jay Hambidge gives a sketch of Walter Appleton Clark, a young illustrator whose work is attracting attention. (Charles Scribner's Sons: New York.)

— Mr. Spielmann's second paper on Edwin Austin Abbey, R. A., is given in the April *Magazine of Art*, with three illustrations, besides "The Bridge," which is used as a frontispiece, and two separate plates — "Study for Regan" and "Study of a Gown." "The Work of Laurence Housman" is happily described by the late Gleeson White and accompanied by illustrations from the artist's drawings. Arthur Fish's contribution upon "A Society of Landscape Painters" is delightfully illustrated with choice reproductions. "Is Photography among the Fine Arts?" "Anatomical Nature Casts," "Rembrandt: Amsterdam and London," are some of the other subjects treated this month. (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

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WM. P. CURTIS.

Also the following letter from Mr. Thos. F. Ahern, the eminent electrician, who is consulting engineer for the Company, and who has laid out and supervised the construction of the plant:

NEW ORLEANS, LA., April 10, 1899.

In my twenty years of telephone experience I have never known a better telephone situation than in New Orleans. The construction work and equipment of the People's Telephone Company is of the highest possible character. The system used is pure metallic, and the wires in the business section are in underground cables. The cost of maintenance is amply covered in the figures given in Mr. Curtis' letter. I regard the earning power as shown above as conservative, and believe it will increase.

THOS. F. AHERN.

A part of the issue having been placed abroad, we now offer the $200,000 remaining at 105 and interest. Having examined the legal and physical features of the Company, we recommend these Bonds to investors. We reserve the right to reject any applications, or to allot smaller amounts than those applied for.

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Dedication at Hardwick, Vt.

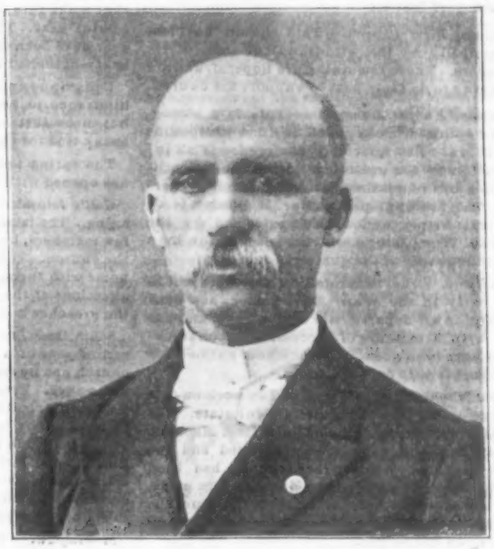
THE dedication of the remodeled church at Hardwick, Vt., was an occasion of great interest. Those most zealous in promoting the enterprise, as well as all friends of the church, and those having the good of the people and the prosperity of the village at heart, rejoice in the completion of the work. The members of the society being without wealth, the work was undertaken with some fears lest they should not be able to finish. Encouraged by a very generous gift from Mrs. L. D. Hathaway, a woman devoted to the Lord's cause here, a beginning was made seven months ago, and the present beautiful edifice is the result of their sacrifice and effort.

Methodism was introduced into this part of Vermont at the opening of this century. Such men as Benjamin R. Hoyt, David Kilborn and J. G. Dow helped to lay the foundations of the present society. In 1847, under the labors of Rev. O. S. Morris, the first pastor stationed at Hardwick, a church building was erected. It is the same that has now been so completely changed.

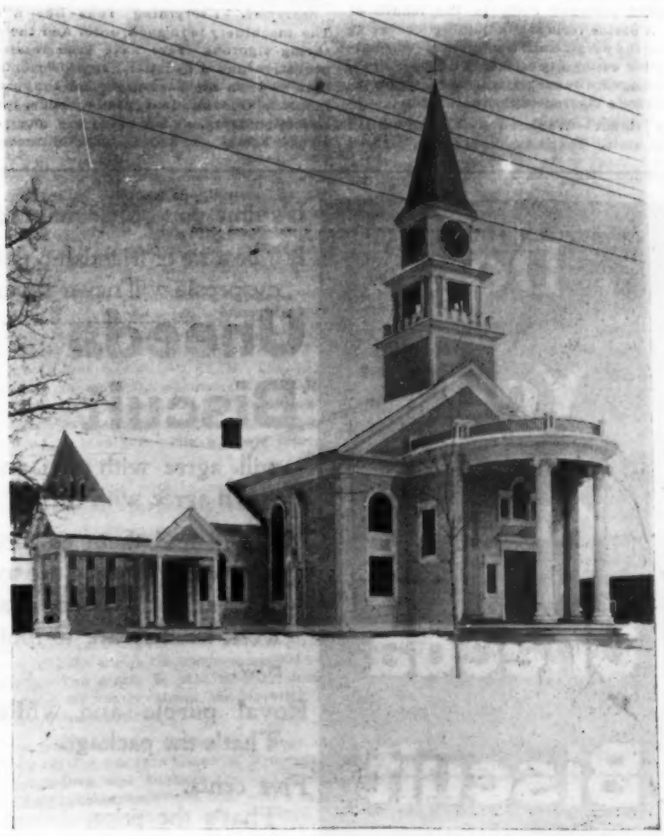
The plans were furnished by R. C. Loos of Philadelphia. The upper floor was dropped to the sills and put in beveled. A gallery extends across the end. New windows of stained glass, in beautiful designs and delicate coloring, were made by Chas. P. Davis Sons, of Utica, N. Y. Circular pews with compound curved backs were put in by the Manitowoc Seating Co. of Wisconsin. The interior finish of the audience-room is in oak, the rest of the rooms in ash. All the rooms except the pastor's are connected by sliding partition windows. The style, both on the exterior and interior, is the old colonial, a prominent feature being, as seen on the porches and either side of the pulpit recess, pillars with ornamented terra-cotta caps. The finish is plain and rich and the general effect harmonious and pleasing. The building is lighted throughout with electricity. Two hot air furnaces afford ample heating for all the rooms. The audience-room is carpeted entire. Strange to say, this church was without an altar; but now this most necessary part of every Methodist church is supplied. A vestibule and porch were built in front for an entrance. Rooms for Sunday-school, class-meeting, and ladies' parlors were built on the side and rear. The cost will be a little more than $6 000 — a low figure for what has been done. The property is now worth from $8,000 to $10,000, and is one of the best in northern Vermont. A small debt is left, which, it is hoped, may not long burden the society.

The dedicatory services began with a sermon on Tuesday evening by Rev. W. C. Johnson, of Lyndon. Wednesday at 2 o'clock a large audience gathered to participate in the formal dedication of the church. This service was in charge of Rev. J. O. Sherburn, presiding elder of St. Johnsbury District. The sermon was preached by Rev. George Alcott Phinney, of Cambridge, Mass., from 1 Cor. 3: 6. It was a most eloquent discourse, and delighted and thrilled the people. Rev. A. W. C. Anderson, of Enosburgh Falls, preached in the evening, and Rev. M. S. Eddy, of Morrisville, Thursday evening. At each of the evening services souls were at the altar seeking pardon.

Rev. W. S. Smithers, whose five years of service among this good people is just closing, is rejoicing because the Lord has given years of prosperity. He found 96 members, now there are 165. A magnificent gift of $1,500 by Mrs. E. J. Noyes enabled the society to build a parsonage with all the modern conveniences at a cost of $3,200, which the pastor's family have enjoyed for four years. Benevolent moneys have increased from $148 to $370 last year; the pastor's salary from $900 to $1.100; the value of church property from $4 500 to $11,200. An Epworth League, a Junior League, and a Woman's Home Missionary Society have also been organized, and all are doing grand work. Now a precious revival spirit fills the church. March 26, 6 united with the church; April 2, 5; April 9, 5; and others on April 16.



REV. W. S. SMITHERS.



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THE CONFERENCES

EAST MAINE CONFERENCE

Bucksport District

Calais, First Church.—This church has lost numerically by the withdrawal of some of its members. Those remaining are hopeful, and are planning to do their best to support the church.

Calais, Knight Memorial.—This is a strong, well-organized society, and is in a prosperous condition. The quarterly conference is an inspiration to the presiding elder. The Sabbath-schools are increasing in numbers and in interest. The assistant pastor, Rev. M. Bowles, is an efficient helper and highly esteemed by the church. The pastor's return was asked for by a unanimous vote of the quarterly conference.

Eastport.—The benevolent claims were met in full early in the year. The pastor has been faithful in all departments of his work, and has met with a measure of success. The congregations have been good. The business outlook for Eastport is very encouraging.

East Machias and *Whiting.*—The work on this charge was never in a more hopeful state. The repairs on the church edifice at East Machias, begun last year, have been completed and the bills paid. At Whiting the church has been newly shingled and other improvements made, and the expenses met. Spiritually the church is alive and aggressive. The pastor has a strong hold upon his people.

Machias.—Additions have been made to the membership. The Epworth League is active and helpful. Large congregations gather at this church from Sabbath to Sabbath.

Orrington.—But for the watchful care of the pastor, our church in this place would have been burned. The fire was discovered in the nick of time, and extinguished without raising an alarm. The church was insured a few weeks before the fire, and the insurance was paid promptly. Good work has been done here during the year. The pastor's return is desired.

Orrington Centre and *South Orrington.*—The pastor has been very active in his work here, and is highly esteemed by all. In his pastoral work he has been "in labors abundant." These churches have lost by death and removals. The death of J. D. Baker removed from the church at South Orrington one who for many years had been a leading member, and from the town an influential citizen. The pastor's return is earnestly desired.

Pembroke.—The church here reports that the turning of the "itinerant wheel" is to take from them the brother who has gone in and out before them for five years. He has won the respect of all good people. He is not inclined to take the bait thrown to him from another district, much preferring to stay "Down East."

Edmunds.—The pastor broke down in early autumn, suffered long and severely, and was obliged to leave. He was sorely afflicted, also, in the loss of a child. Mr. Moody's break-down resulted from overwork. He justly deserves credit for what he accomplished for the society at Edmunds.

Lubec.—An earnest and unanimous request for the pastor's reappointment indicates the feeling of this church. This society plans to repair its church edifice early in the coming year.

South Robbinston.—Several additions have been made to the church here. The pastor is one of our young men. We found the majority to be in hearty sympathy with him and his work. There has been no lack of earnest effort for the good of the church. Additions have been made to this society.

Surry.—The pastor here was hindered early in the year by the sickness and death of his wife. He has labored faithfully and with a good degree of success. The outlook for another year is much more encouraging. The quarterly conference voted for his reappointment.

West Lubec and *Cutler.* The work at these points is very encouraging. At West Lubec the society is moving for a new church edifice. The pastor is doing good service among the people, and has their support. Cutler was left without a preacher, at their request. Late in the fall Rev. Mr. McGraw, the supply at West Lubec, was invited to supply their pulpit for a Sabbath. The result was an invitation to be with them alternate Sabbaths, and so the two places were united. As a result, Cutler has been revived. The congregations are good, and pastor and people are much encouraged.

Winterport.—The women are at the front here (in fact, this is true of many of our charges), and they make things go. The pastor has had a successful year. The fruits of the revival of last year have been cared for, the church being greatly strengthened thereby.

The grippe and stormy Sundays have been a hindrance to aggressive work in many places; but notwithstanding this, we have reason to thank God for the good done.

The spring term at our Conference Seminary has opened with a good number of students.

Gott's Island.—Our work here is quite encouraging. The island is small, and we have only a few members, but they do their best to support the church. The pastor has been made to feel at home with them, and he has a strong hold on the affections of the people. The reappointment of the preacher is desired.

South Deer Isle.—The pastor is closing the second year of a very successful pastorate. The church has increased in members and in spiritual power. Every interest has been carefully looked after. He believes in the Discipline and in walking by its rules. Substantial additions have been made to the society. Capt. H. T. Lufkin, an aged member of the church, who held a claim against it to the amount of $650, has generously canceled it, so that no debt rests upon the church property.

Stonington.—This church has been without a pastor for several weeks. The preacher appointed to supply at the last Conference left in a few months, and another man was put in his place. Early in the winter this brother was invited to a richer field, and accepted the invitation. The society decided to go without a pastor until the session of the Annual Conference. Services have been continued under the lead of Rev. Mr. Norrard, a local preacher living in the place.

South West Harbor.—The pastor because of poor health resigned early in the month of March. A pastor from an adjoining charge is supplying the pulpit until Conference. The outgoing pastor was highly esteemed by the church, and his departure was regretted. Here is a promising field for a vigorous, aggressive man.

Swan's Island.—We found the church here in a hopeful state. They have been much pleased and profited with the labors of the preacher, and are anxious for his reappointment. He has been supplying a church on another part of the island, and his services are highly appreciated.

West Tremont.—This is a hard field in some respects, but additions have been made during the year. The pastor has been faithful in his work and acceptable to the people. Many of the charges in Eastern Maine are as much missionary ground as any found in the West. D.

Rockland District

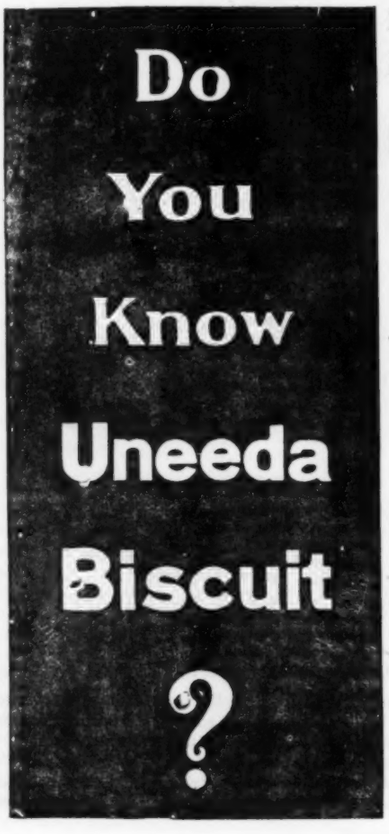
Rockland.—Reports at the fourth quarterly conference show a good year's work—550 pastoral calls, 60 received on probation and 28 to membership, and 22 baptized. All departments are prosperous. The Sunday-school has been graded, and has a home department of 70. The Junior League is growing under the leadership of Mrs. White. The Mercy and Help department is doing find work. Between one hundred and one hundred and twenty-five attend prayer-meeting, and the class averages seventy-five. Mr. White has been unanimously invited to return for the third year. Preparations for the Annual Conference are well in hand. A good time is always expected at Rockland. It will be the seventh session held in this city.

South Thomaston and *Spruce Head.*—A good year has been enjoyed. Church property has been improved and members added to the church. Ten have been baptized. Finances are well in hand, although the granite quarries have been shut down for several months. The chapel has been insured in the Church Insurance Society. The money was raised by the League. The advancement made by this charge the past four years is very gratifying.

Morrill and *Knox.*—Mr. Thibodeau has seen fruit for his labor—11 received on probation, 7 to membership, and 3 by letter. Easter Sabbath 8 were baptized.

Northport.—The pastor reports 100 pastoral calls and 2 received to membership. Mr. Ordway expects to enter college next autumn.

Searsport.—Everything runs like a clock. The machinery is in good order and the mainspring vigorous. Five have been received on probation and 4 by letter. Improvements have been made on the parsonage, and the property insured. One hundred psalm books, two fine collection trays, and a piano are new possessions. The League and Ladies' Aid render effi-



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cient financial help. All apportionments are met, and an auxiliary of the W. F. M. S. organized. Needless to record, "Pastor Norton must return."

Belfast. — Rev. G. G. Winslow has enjoyed three pleasant years, and asks for a change. Seven probationers are reported, and one by certificate. Four hundred pastoral calls have been made. The League has placed new windows in the vestry. The Juniors are wide-awake. We enjoyed an excellent Easter concert by the Sunday-school. Easter Sabbath was a delightful day, and fine services are reported.

Woolwich. — This charge is in good working order. It has three Sunday-schools and two Leagues. One class has not missed a meeting during the year. Benevolences are well in hand. Rev. W. H. Dunnack was unanimously invited to return for the fourth year.

Boothbay Harbor. — Twenty have been received to membership, and 19 baptized. Eighteen dollars have been expended for Sunday-school books. A silk banner is used to designate the class having the best attendance, order and collection. The Juniors raised $11 for missions. There are 22 subscribers to ZION'S HERALD, fifteen of whom are new.

East Boothbay. — Congregations are large and support good. We witness a growing religious sentiment in the community, and expect a good harvest in due season.

Southport. — Finances are well in hand, and benevolences raised. General good feeling prevails. The pastor's wife is teaching. Rev. C. F. Butterfield has been invited to return.

Wiscasset. — Four have been received on probation recently, and five to membership. Congregations and social meetings are large. New singing books and catechisms have been placed in the Sunday-school, and $10 contributed to missions. The salary will be overpaid. The Bishop will be asked to return Rev. B. G. Seaboyer.

Sheepscot. — Many regrets are expressed at the probable departure of Mr. and Mrs. W. A. Meservey. They have had a pleasant pastorate. Conversions have occurred and additions have been made to the church.

Rockport. — A good year has been enjoyed — "the best of the three." There have been 15 received on probation and 6 to full membership. Prayer and class-meetings are largely attended and full of interest. The Sunday-school numbers 107, with a home department of 14. Twenty have joined the League. The Juniors, managed by Mrs. Pearson, have purchased a fine Epworth organ for the vestry, and $100 have been expended on the parsonage. The quarterly conference requested the return of Mr. Pearson.

Camden. — There have been received here 2 on probation, 5 to full membership from probation, and 3 by letter. The Sunday-school has $55 in the treasury. Since its organization, eight years ago, the League has raised $2,570. The Junior League is successfully conducted by Mrs. Ross. During the present pastorate of three years the debt of $3,200 has been reduced to $1,500, $300 of which is provided for. The pastor's return is urgently requested.

Lincolnville. — We hope to make this town an independent charge the coming year.

Bremen and *West Waldoboro.* — This charge has had a good year. The pastor has made 567 pastoral calls, 6 have been received on probation and 2 to full membership, with others to follow before Conference. The parsonage has been repaired, and a new baby welcomed. Forty-five books have been added to the Bremen Sunday-school, and the Dutch Neck school has $25 in the treasury. The salary is paid to date, and benevolences are nearly raised. Mr. Morris' return is unanimously desired.

Pemaquid and *New Harbor.* — A large communion service was held March 26. Benevolences are subscribed, and finances are well in hand. The small indebtedness from last year's repairs is gradually disappearing. The "vestry," located near the parsonage, is to be sold. Twenty have been received on probation and 5 to full membership. They have expended $300 in improvements. Mr. and Mrs. Petersen have done a good work for this charge, and it is highly appreciated.

Round Pond. — The work is moving pleasantly here, and there are hopeful indications. Mr. Holt has a strong hold on the young people. There will be many regrets if he does not return.

Bristol. — Several have been converted at this place. March 26 four children and four adults were baptized in the presence of a large congregation. Five years of growth have made a great change in this church.

Waldoboro. — A gain is reported in the various departments of the church. Congregations are increasing and finances are well in hand. The quarterly conference, backed by a large delegation from the church and congregation, unanimously asked for the return of Mr. Wright for the third year. W. W. O.

MAINE CONFERENCE

Augusta District

Augusta. — Dr. E. S. Stackpole has had a unanimous invitation to return. The year has been a hard one financially, but here is a body of men who are accustomed to lift heroically. The charge has a long list of ZION'S HERALD subscribers.

Hallowell. — All benevolent apportionments are met. There was the largest Sunday-school on April 9 for years. Seven recent additions have been made. All is harmony and hope.

Richmond. — Rev. S. Hooper has done good work here; there has been an advance all along the line. His return was unanimously requested.

Waterville. — Old debts are paid. Souls are being saved. This strong church is increasing in strength. Hard, systematic work is sure of its reward.

Fairfield. — Increasing congregations are reported, with 82 at class-meeting recently. There have been several recent conversions. These are some of the things that gladden Pastor Pillsbury's heart.

Winthrop. — With all the storms and sickness the average attendance at the Sunday-school for the last quarter was 101. A chorus choir of more than twenty-five young people render fine music. Rev. E. T. Adams has put in a year of hard work. His people would like to have his services another year, but he prefers a new field. A reception was tendered them, April 13.

Monmouth. — All is moving well here. Finances are in fine condition. The pastor has been preaching a series of special sermons. Rev. H. L. Nichols' return is fully expected.

East Wilton. — Rev. H. A. Clifford has served this union church nearly four years. He prefers a Methodist church next year. His work on religious and educational lines in the county is greatly appreciated. His home was recently invaded by friends, and beautiful tokens of esteem for him and his family were left. The church that secures the services of Mr. and Mrs. Clifford will find them to be a well-equipped and efficient couple.

Wilton. — Rev. H. Hewitt is pastor. Here is a part of the record for the year: Converted or reclaimed, 18; baptisms, 7; joined on probation, 13; in full connection, 13; spent for improvements, $100. Our fourth quarterly conference is yet to be held.

Miscellaneous. — Easter services were generally held. Gardiner made the largest offering — $66. Richmond had an old-fashioned love-feast in the morning and a generous offering in the evening. Other churches did nobly.

This completes our notes for another Conference year. We think our preachers have generally worked faithfully for ZION'S HERALD. We expect to meet the editor and publisher at Farmington. A. S. L.

NEW ENGLAND CONFERENCE

W. F. M. S. — An all-day meeting of the Lynn District W. F. M. S. was held in Boston St. Church, Lynn, Wednesday, March 22. That the severe storm which prevailed during the day did not seriously affect the attendance and the interest of the meeting was due to the untiring and well-planned efforts of the president, Mrs. E. R. Thorndike, and the district secretary, Mrs. G. F. Durgin. Rev. M. B. Pratt, pastor of the church, conducted the devotional exercises, and afterward extended a cordial welcome in behalf of his people. The reports from the auxiliaries on the district were in many respects very encouraging. Miss Sabrina Waitt presented the children's department and reported twelve auxiliaries which have the children organized for work. Mrs. W. N. Fellows added much to the enjoyment of the services by her sweet singing. Mrs. C. W. Blackett's paper, on "The Reactionary Effect of the Missionary Work upon the Home Church," was full of suggestive thoughts, and forcefully expressive of the idea that "There is that scattereth and yet increaseth." Mrs. Thorndike showed a sample program for a children's missionary entertainment.

After the usual noon lunch, temptingly served by the ladies of the church, the audience was treated to one of Miss Danforth's animated and interesting addresses. By special request she gave, also, a vivid description of her experience during the prolonged earthquake. The day was one of profit as well as pleasure.

EMMA H. WATKINS, Rec. Sec.

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NEW ENGLAND CONFERENCE

Reported by REV. A. H. HERRICK.

AN inspiring preliminary to the regular Conference session was the Epworth League gathering on Tuesday night, April 11. Rev. C. W. Blackett, president of the Conference Epworth League, presided. Not only the spacious audience-room, but also the chapel, was filled with enthusiastic Leaguers and their friends. Addresses were made by Speaker John L. Bates, of the Massachusetts House of Representatives, Rev. Dr. J. F. Berry, editor of the *Epworth Herald*, and Mr. Gage of the Yale Missionary Band. Each speaker addressed both the gathering in the main room and that in the chapel.

WEDNESDAY

The 103d session of the Conference opened at 8 30 A. M., in the Tremont St. Church, Boston, Bishop W. F. Mallalieu presiding.

After devotional exercises, consisting of singing Hymn 798, "And are we yet alive?" prayer by J. O. Knowles, and Scripture reading by E. R. Thorndike, the Bishop, assisted by the presiding elders and several other ministers, administered the sacrament of the Lord's Supper. Hymn 332, "Let earth and heaven agree," was then sung.

Rev. James Mudge called the roll, and 153 members answered.

On motion of J. O. Knowles the secretary of the last session was unanimously re-elected by acclamation; this making the eleventh consecutive session of his service.

A. P. Sharp was with equal unanimity re-elected statistical secretary, and J. M. Leonard Conference treasurer.

Power was given to all these to nominate their assistants, and the following were chosen: assistant secretaries, C. M. Hall and A. M Osgood; biographical secretary, C. W. Wilder; assistant treasurers, G. H. Clarke, C. E. Spaulding, J. W. Higgins, C. E. Davis; assistant statistical secretaries, S. C. Cary, W. M. Cassidy, B. F. Kingsley, A. W. L. Nelson, Arthur Bonner, L. A. Nies, A. B. Gifford, G. B. Dean.

The time of opening the daily session was fixed at 8 30, the first half hour for devotional exercises; 12 was assigned as the hour for closing; and the bar of the Conference was fixed.

W. M. Cassidy, of the committee to nominate standing committees, presented the lists, and they were confirmed.

On motion of L. B. Bates a committee of one from each district was nominated by the presiding elders and appointed by the Conference to collect money during the session for the Preachers' Aid Society.

A committee of three was appointed to express the sympathy of the Conference to brethren detained from the session by illness or by extreme age. Geo. E. Sanderson, the mover of the motion, S. F. Upham, and C. E. Davis were appointed the committee.

Shortly after 10 memorial services were held, and after prayer by L. B. Bates memoirs were read as follows: for W. W. Baldwin, by G. F. Eaton; for E. A. Howard, by N. T. Whitaker; for Ichabod Marcy, by G. S. Butters; for Hugh Montgomery, by George Whitaker; for G. C. Osgood, by W. T. Perrin; for Lorenzo White, by W. N. Mason (written by W. R. Clark); for Mrs. W. N. Brodbeck, by R. F. Holway; for Mrs. J. L. Estey, by W. F. Warren; for Mrs. W. M. Hubbard, by John Peterson; for Mrs. N. H. Martin, by A. P. Sharp. On motion of A. P. Sharp, these papers were adopted as the report of the committee on Memoirs.

Visitors were introduced — Rev. J. L. Hurlbut, D. D, secretary of the Sunday School Union; Rev. E. M. Mills, D. D., secretary of the Twentieth Century Thank-offering Commission; Rev. H. C. Jennings, D. D., of the Western Methodist Book Concern; Rev. Dr. S. J. Herben, assistant editor of the *Christian Advocate;* Rev. Dr. D. W. Clark of the Cincinnati Conference; Rev. Mr. Pickles, Rev. Ephraim Harper, and Rev. J. J. Hunter, of the Methodist Church of Canada; Rev. C. F. Hunter, of the Atlantic Mission Conference; Rev. Dr. J. J. Tigert, editor of the *Review* of the Methodist Episcopal Church, South; Rev. W. R. Webster, financial agent of Mallalieu Seminary, Kinsey, Ala. Miss Cassie Smith, evangelist, was also introduced.

Of the above, Drs. E. M. Mills and S. J. Herben addressed the Conference on the interests of which they are respectively in charge.

W. F. Warren presented resolutions providing for the appointment of a Twentieth Century Thank-offering Commission. The resolutions were adopted, and the appointment of the Commission was committed to the Bishop, the presiding elders, and W. F. Warren, J. W. Hamilton, and S. F. Upham.

H. G. Buckingham was appointed to solicit subscriptions for the *Methodist Review*.

Various documents were distributed to the proper committees. Notices were given, and Dr. J. J. Tigert pronounced the benediction.

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In the afternoon a good audience listened to Rev. Dr. J. L. Hurlbut, secretary of the Sunday School Union; the occasion being the anniversary of the Conference Sunday-school Society.

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The evening being stormy, a smaller number than would otherwise have been present listened to Rev. Dr. J. W. Hamilton on the occasion of the anniversary of the Freedmen's Aid and Southern Education Society. This Conference always hears with pleasure when this honored member of our own body makes an address.

THURSDAY

An inspiring devotional service was held at 8 30, led by Bishop Mallalieu. A very large number were present, and many and fervent prayers and expressions of thankfulness to God occupied the time.

At 9 o'clock the Bishop took the chair, and the minutes of yesterday's session were read and approved.

The roll of yesterday's absentees was called, with the understanding that on subsequent mornings it be omitted.

The Conference treasurer made a statement concerning receipts for the W. F. M. S. and the W. H. M. S., also concerning the reporting of moneys for the missionary debt.

The Twentieth Century Commission, ordered yesterday, was reported as follows: W. F. Warren, Alden Speare, W. R. Newhall, B. D. Rising, Louise Manning Hodgkins, W. T. Perrin, Isabella A. Cushing, C. F. Rice, Sarah G. Jacobs, Cyrus Atwood, Dillon Bronson, C R. Magee, Harriet M. Smith, Geo. S. Butters, J. W. Hamilton, G. F. Eaton, J. O. Knowles, E. R. Thorndike, Joseph H. Mansfield, S. F. Upham. On motion of J. O. Knowles, the presiding Bishop was added to the commission.

W. F. Crafts, of the "Moral Reform Bureau," made a vigorous address concerning the objects at which that Bureau aims, speaking especially of the admission of Mr. Roberts, congressman-elect from Utah, and of the recent opinion of the Attorney General concerning the army canteen bill.

A resolution offered by T. C. Watkins was unanimously adopted, as follows: "*Resolved*, That we appeal to the President to carry the army canteen law into full force and effect in accord with its rational meaning and the intent of Congress, by issuing an order as commander-in-chief of the army for the total suppression of liquor-selling in the army at least until the Attorney General's opinion has been fully tested in the courts."

The same reception was accorded a resolution, offered by the same, approving the Peace Conference suggested by the Czar, and authorizing the president and secretary of the Conference to sign in behalf of the Conference a petition for the establishment of a permanent supreme court for the "United States of the World," that may arbitrate between such nations as may enter into the agreement.

On motion of J. O. Knowles, H. G. Buckingham was appointed to raise money in aid of A. W. Baird. A subscription and collection was taken on the spot.

The Conference was addressed by J. W. Hamilton, secretary of the Freedmen's Aid Society, in regard to the work committed to him — a ringing speech in behalf of the rights of the Negro.

The matter of the reports for the missionary debt being brought up again, it was voted to appoint a committee of four to recommend a suitable plan for reporting.

Rev. H. C. Jennings, D. D., agent of the Western Book Concern, spoke with reference to that important part of the work of the church. The cash sales of 1898 were some $2,000,000, and the net profits some $200,000. The speaker made a very plain, sensible, and forceful appeal to the Conference to purchase Sunday-school supplies, papers, and books from our own house.

Dr. C. M. Boswell represented the interests of the Church Extension Society.

The matter of the Episcopal Fund and of the General Conference expenses was presented by Rev. S. O. Benton, of the New England Southern Conference. It seems that our Conference made a very poor showing in the collection for expenses of the General Conference of 1896, and we must, both for the necessities of the case and for our own honor, do better the next time. The mistake of such ministers and churches as do not raise the full apportionment for the Episcopal Fund was clearly pointed out.

The 13th Question was called: "Was the character of each preacher examined?" and E. R. Thorndike, G. F. Eaton, Jos. H. Mansfield, and J. O. Knowles, presiding elders, respectively, of the East, North, South, and West Districts, passed in character and presented the reports of their several districts.

Rev. E. O. Thayer, presiding elder of the Portland District, Maine Conference, and Rev. H. A Ridgway, of the N. E. Southern Conference, were introduced.

Notices were given, and the benediction closed a session very largely attended not only by the preachers, but also by others.

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At 2 P. M. the Conference sermon was preached by Dr. C. A. Crane, of East Boston, from the text, "Here have we no continuing city" — a very spirited and excellent address.

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In the evening the anniversary of the Church Extension Society was held, with address by Rev. Dr. C. M. Boswell, of Philadelphia — "a straightforward address, with no slopping over."

FRIDAY

At 8.30 the preachers were present in unusually large numbers for the devotional services, which were in charge of S. F. Upham. The half-hour was of special interest and profit.

At 9 o'clock the Bishop took the chair, and the secretary read the minutes of yesterday's session, which were approved.

The 13th Question was resumed, and the preachers on the several districts passed in

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examination of character, and those present and in charge reported their missionary collections.

C. H. Talmage was entered under the 18th Question, "Who have withdrawn?" and his ordination parchments were restored to him.

Charles Parkhurst, editor of ZION'S HERALD spoke interestingly with reference to the paper and the Wesleyan Association, urging the great necessity of more effort on the part of the ministers to circulate the paper, explaining the difficulties under which the management have labored during the year, and presenting a check for $565.

C. F. Rice, for the committee appointed yesterday on manner of reporting this year's missionary money, presented his report, which was adopted.

Seth C. Cary made a statement concerning a Conference association of veterans of the Civil War.

Announcement was made of the death of C. N. Smith, and a committee was appointed to attend his funeral. Arrangements were also made for a memoir to be prepared and read before the close of the present annual session, the same to be inserted in the Minutes.

Rev. Dr. M. D. Kneeland, secretary of the New England Sabbath Protective Association, was introduced, and made a ringing speech with reference to the Sabbath.

V. A. Cooper, superintendent of the Little Wanderers' Home, spoke earnestly concerning the work of that most excellent institution.

Revs. Messrs. Vinton, Everett, Cummings, Studley and Cook of the N. E Southern Conference, and Dr. T. C. Iliff of Utah, were introduced. At 10 40 the order of the day was taken up, and C. A. Littlefield presented the report of the committee appointed one year ago to consider the whole matter of reorganization of the districts.

An animated discussion followed, participated in not only by a large number of ministers, but also by several laymen to whom the Conference gave the privilege of speaking.

The discussion, having proceeded for two hours, was closed by G. F. Eaton in opposition to the proposition and C. A. Littlefield in its behalf.

A substitute offered by J. P. Kennedy, providing for the restoration of the old names of the districts and calling for a committee to consider the whole matter and suggest such reorganization of districts as might seem feasible, was rejected.

The vote was then taken on the main question, viz., the motion to adopt the majority report which had been under discussion; and it was lost.

E. H. Hughes, L. B. Bates, M. E. Wright, D. Richards, and one other whose name escapes the writer, were appointed to attend the funeral of C. N. Smith. Wm. McDonald, D. Steele, and W. M. Cassidy, were appointed a committee to prepare a memoir for Mr. Smith.

William F. Warren moved, and the Conference voted, to request the Bishop to appoint a committee of seven to consider propositions with reference to the admission of laymen to the ensuing General Conference, said committee to report to the Conference recommendations for action in the matter. Later, the Bishop nominated, and the Conference elected, W. F. Warren, J. W. Hamilton, S. F. Upham, C. F. Rice, N. T. Whitaker, W. R. Clark, J. Mudge, to serve as such committee.

On motion of R. L Greene it was voted to supply the pulpits of our church in Boston the coming Sabbath; and the assignments for such service were read.

Notices were given and the doxology sung, after which the Conference adjourned with the benediction by W. B. Toulmin.

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At 2 P. M. the anniversary of the Preachers' Aid Society occurred, with an able address by C. E. Davis.

At 3, Dr. James Mudge preached the annual Missionary sermon, from the text, Rev. 21: 22, to a very large audience. The speaker was at his best, and the impression made was great.

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In the evening the Temperance anniversary was held, with addresses by Mrs. Katharine Lente Stevenson and Dr. R. L. Greene. A large audience was present.

SATURDAY

At 8 30 the devotional exercises began, led by Bishop Mallalieu. The attendance was large, and great freedom was enjoyed. An excellent altar service concluded these opening exercises. This year, whatever may have been true in the past, the morning prayer-meeting does not languish. One of the long-time members of the Conference remarked that he had "never seen it on this wise."

Shortly after 9 o'clock the Bishop took the chair, and the secretary read the minutes, which were approved.

G. F. Eaton moved the appointment of a committee of five members of this Conference, who shall be authorized to correspond with a like commission from the New Hampshire Conference, with a view to such re-arrangement of Conference lines as shall place the society in Centralville, Lowell, in this Conference; and G. F. Eaton, E. R. Thorndike, F. K. Stratton, L. W. Staples, and J. W. Higgins were appointed.

N. T. Whitaker read the report of the Conference Deaconess Board, which was adopted.

On motion of J. Galbraith, the Conference Bureau was authorized to pay the expenses of the Conference board of examiners.

The Bishop presented drafts of $22 from the Chartered Fund and of $1,355 from the Book Concern; and the same were ordered. S. F. Upham moved the usual division of these funds, viz., one-fourth to the Sustentation Fund, and the remainder to the Preachers' Aid Society. G. F. Eaton offered a substitute, that $200 be appropriated to the Sustentation Fund, and the remainder to the Preachers' Aid Society. The matter was deferred for later consideration, that minute business might be taken up.

The 9th Question was called: "What members are in studies of fourth year?" The following were passed in character, reported their missionary collections, and were reported favorably by the board of examiners and by their presiding elders: A. L. Squier, J. R. Chaffee, F. J. McConnell, Arthur Dechman, F. B. Harvey and E. V. Hinchliffe. W. G. Seaman had taken only a part of the studies, passing in all in which he appeared. Arthur Dechman passed also in studies of the fourth year, and was elected to elder's orders.

The 5th Question was taken up: "Who have been continued on trial?" Geo. B. Dean and W. T. Hale passed in examination of character, reported the missionary moneys, were represented by their examiners and presiding elders, and were advanced to the studies of the second year.

E. B. Marshall passed in character and in the studies of the third year, and was continued on trial in the studies of the fourth year.

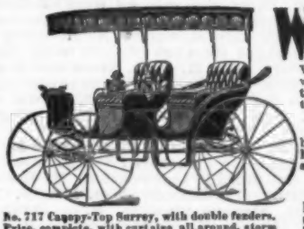
The 10th Question was called: "What members have completed the Conference course of study?" H. G. Alley, J. P. Chadbourne, R. H. Walker, Albert Beal, and W. N. Mason, passed in character, reported their missionary collections, were reported favorably by their presiding elders and by the board of examiners as having passed in studies of fourth year, and were passed to the list of effective elders.

The 11th Question was called: "What others have been elected and ordained deacons?" Herbert S. Dow, C. L. Roberts, Albert Stottler, Ira W. LeBaron, Tudor C. Radcslavoff, C. W. Delano, S. A. Stephan, H. H. Weyant, E. D. Lane, R. C. Jacobs, C. O. Ford, being duly recommended by their respective quarterly conferences, were reported favorably by the board of examiners and by their presiding elders, and were, on motion, elected to local deacon's orders.

The 12th Question was called: "What others have been elected and ordained elders?" W. N. Mason, John Mason, A. L. Howe, W. F. Martin, properly recommended by their quarterly conferences, and reported favorably by the examiners and by their presiding elders, were elected to elder's orders.

On motion, deacon's orders were restored to I. S. Yerkes.

J. O. Knowles asked for a committee of five on City Missions to report later in the session; and E. M. Taylor, C. A. Littlefield,



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Andrew Jackson Chair

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In the meantime you can have a good fifty years' use of the chair, and you will find it one of the best reading and smoking chairs imaginable. It has a stout, but comfortable, splint back and seat, with long encircling sides and high arm-rest gradually descending to the post.

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E. J. Helms, R. F. Holway, F. N. Upham, were elected.

The Conference gave an enthusiastic greeting to W. I. Haven, newly elected secretary of the American Bible Society. After his address, on motion of C. F. Rice, the Conference directed the nominating committee to nominate a committee on the American Bible Society.

The 7th Question was taken up: "Who have been admitted into full membership?" Arthur L. Howe, Geo. S. Painter, John Mason, E. E. Ayers, Albert Beal, and S. A. Stephan, constituting the class for admission into full membership, were called forward, and the Bishop made an effective and helpful address, after which all, having passed in character, having been represented favorably by the board of examiners and by their presiding elders, and having reported their missionary collections, were passed to the studies of the third year and admitted to full membership.

S. A. Stephan was elected to deacon's orders, and Albert Beal to elder's orders, the others being already in orders.

R. W. Cooper was, on his own request, discontinued, as he is engaged in teaching and does not intend at present to take an appointment. G. W. Locke was also discontinued at his own desire.

Rev. Dr. J. J. Tigert, editor of the *Methodist Review* of the Methodist Episcopal Church, South, was introduced and made a stirring address. On motion of J. W. Hamilton, a vote of thanks was given to Dr. Tigert.

Joseph H. Mansfield presented a resolution, which the Conference adopted, as follows: *Resolved*, That the New England Conference authorize the Boston Missionary and Church Extension Society of the Methodist Episcopal Church to act as its attorney concerning the joint interests of Morgan Chapel, and give them full power to act for this Conference.

J. D. Pickles presented a resolution instructing S. O. Benton, our representative on the Book Committee, to safeguard the interests of the church in the matter of subsidized papers. Adopted.

The matter of the division of funds between the Preachers' Aid Society and the Sustentation Fund Society was taken from the table. G. F. Eaton withdrew the substitute motion, and the usual division was ordered.

On motion of W. F. Warren, the report of the committee on the Twentieth Century Thank-offering was made the order of the day for 10.30 A. M., Monday.

After notices had been given, the Conference adjourned at 12 30.

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In the afternoon largely attended anniversaries were held of the Woman's Foreign Missionary Society at 2 and of the Woman's Home Missionary Society at 3. At the former Mrs. S. L. Baldwin made what one minister characterized as "a tremendous address." The speaker at the latter was Rev. Dr. T. C. Iliff of Utah.

Later a reception was given by the ladies to Miss Ella E. Glover, just departing for the missionary field. A reception was also given to the ministers' wives by Miss Mary E. Holt, at her residence.

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The evening was given to the anniversary of Deaconess work, with an address by Rev. Dr. F. M. North, president of the New York City Missionary Society.

SUNDAY

This was a great day. The love-feast, led by L. B. Bates, was a most enjoyable occasion, and the influence of the fervent religious spirit thus far present in the Conference was evident.

An immense audience gathered to listen to the sermon by Bishop Mallalieu, and they kept coming until a notice had to be placed in front of the church, "No more room."

After the consecration of Clara M. Barber and Josephine S. Fisk as deaconesses, Bishop Mallalieu preached from the text, Phil. 3: 8 — a vigorous and inspiring discourse, thoughtful and profitable for the hearers.

After the sermon the following were ordained deacons: Herbert L. Dow, Albert Stotlar, Ira W. LeBaron, T. C. Radoslavoff, C. W. Delano, S. A. Stephan, C. L. Roberts, H. H. Weyant, E. D. Lane, R. C. Jacobs, C. O. Ford, W. F. Martin.

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The afternoon sermon was by Rev. Dr. J. J. Tigert, from the text, John 13: 17, delivered in Dr. Tigert's impressive manner.

After the sermon the following were ordained elders: Arthur Dechman, H. G. Alley, J. P. Chadbourne, R. H. Walker, W. N. Mason, John Mason, A. L. Howe, Albert Beal.

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In the evening the missionary anniversary was held in the People's Temple, with addresses by Rev. J. W. Wadman, of Japan, and Rev. Dr. A. J. Palmer, missionary secretary. James Mudge presented the annual report of the Conference Missionary Society.

MONDAY

A largely attended and very enthusiastic devotional service opened the day, Bishop Mallalieu in charge. It was a repetition of those of the earlier days of the session, concluding with an altar service. So great was the interest that the meeting ran over to 9 20.

At that hour the secretary read the minutes of Saturday's session, and the same were approved.

On motion of J. O. Knowles, a committee of five was ordered to co-operate with similar commissions from the New York and New York East Conferences concerning the adjustment of certain boundaries in the western part of the State.

Rev. Mr. Hunter, of the Atlantic Mission Conference, was introduced. Bishop Mallalieu made an earnest statement of the merits of the work of this brother in Elizabeth City, N. C., and asked a contribution for his work, which was taken.

Rev. F. L. Hart was introduced, and made a statement concerning the new scheme of insurance of churches under the plan authorized by the General Conference. A committee of five was ordered to take the matter into consideration.

Bishop Foster entering the room, the Conference gave him a most enthusiastic greeting, to which he made brief response.

Permission was given to A. B. F. Kinney, Esq., of Worcester, president of Sterling Camp meeting Association, to speak for five minutes, urging attendance at the camp-meeting.

The 22d Question was taken up: "Who are the Supernumerary Preachers?" A. R. Jones, W. E. Dwight, W. D. Bridge, were continued in the supernumerary relation. A. W. Baird was changed from effective to supernumerary, and his case was referred to the Conference stewards. N. M. Caton was also changed from the effective to the supernumerary list. M. H. A. Evans and N. Fellows were transferred from the supernumerary to the superannuated list, as was also G. R. Bent, the Conference withdrawing its request of a year ago that he locate.

The 23d Question was called: "Who are the Superannuated Preachers?" The following were continued in that relation: M. Trafton, W. Butler, J. S. Barrows, Wm. Merrill, C. H. Vinton, Stephen Cushing, H. C. Dunham, J. H. Owens, W. M. Hubbard, H. P. Hall, H. S. Booth, J. L. Estey, John W. Merrill, L. A. Bosworth, E. A. Manning, W. Silverthorne, W. M. Ayres, N. J. Merrill, W. H. Hatch, F. T. George, John Capen, W. R. Clark, F. Furber, W. P. Blackmer, W. J. Hambleton, W. McDonald, N. H. Martin, T. B. Smith, E. A. Smith, L. P. Cushman, V. Witting, Wm. Wignall, G. M. Steele, J. H. Gaylord, J. B. Gould, I. B. Bigelow, Wm. Pentecost, D. Dorchester, V. M. Simons.

Dr. Butler briefly addressed the Conference, as did also S. Cushing, H. R. Hall, E. A. Manning, W. R. Clark, Wm. Pentecost, D. Dorchester.

W. J. Pomfret was transferred from the effective to the superannuated list, at his own request.

W. R. Newhall, in behalf the Board of Education, requested the brethren to carefully conserve the Children's Day fund.

Bishop Foster made a very brief address, not over one minute, to which the Conference listened with interest.

W. F. Warren, for the special commission on the Twentieth Century Thank-offering appointed earlier in the session, presented their report, with accompanying resolutions, which will doubtless be printed elsewhere in the paper. Dr. Warren spoke at length on the subject of the Thank-offering, after which the Conference by a rising vote adopted the resolutions.

Rev. Dr. A. J. Palmer, missionary secretary, made an address.

A. A. Wright spoke with reference to the Boston Correspondence School.

It was voted that when we adjourn it be to meet at 2 P. M. for a business session.

The 30th Question, "Where shall the next Conference be held?" was referred to the Conference Bureau.

The 4th Question, "Who have been received on trial?" was called, and E. C. Bridgham, C. G. Hagberg, Elihu Grant, E. H. Thompson, A. B. Gifford, being duly recommended by their quarterly conferences, and favorably reported by the board of examiners and by their presiding elders, were received on trial.

Dr. M. C. B. Mason, corresponding secretary of the Freedmen's Aid Society, received an enthusiastic welcome and made a vigorous address, which the Conference applauded.

C. F. Rice presented, from the committee on Conference Relations, the following resolution, which was adopted: "It is the sense of this Conference that transfers into the Conference between its sessions should be made only in cases of extreme necessity, and no presiding elder should request such transfer without the agreement of all the presiding elders."

The following recommendation from the same committee was also adopted: "That the committee on Conference Relations be a standing committee of the Conference, consisting of five members, to be appointed by the presiding Bishop at the close of each Conference session; and that to this committee be referred all candidates for admission on trial or into full membership, and all cases of desired or needed Conference readjustment."

The Bishop made certain nominations, which were confirmed.

J. M. Leonard reported the result of the collection for Preachers' Aid, made at the close of the session a year ago.

R. F. Holway was elected to preach the Conference sermon next year.

Notices were given, and the Conference adjourned, with the benediction by Bishop Foster.

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Agreeably to adjournment, the Conference met at 2 P. M., S. F. Upham in the chair by appointment of the Bishop.

The secretary read the minutes of the morning's session, which were approved.

D. Steele presented the report of the committee on the memoir of C. N. Smith, and read the memoir which had been prepared by W. McDonald, the latter being detained by illness. The memoir was adopted, one short sentence having been eliminated.

Reports were read (and adopted) as follows: Of the committee on Epworth League, by C. W. Blackett; of the Tract Society, by W. A. Wood; for the Sustentation Fund Society, by J. P. Kennedy; nominations for officers of this latter society were confirmed.

Geo. S. Chadbourne presented, and the Conference adopted, a resolution calling for a committee of five to present to the next Conference a plan for the raising of large amounts of money for the Preachers' Aid Society.

Mrs. Parker, representing the Finland Mission, was introduced, and spoke with reference to the work there, after which a collection was taken for the same.

W. H. Meredith, for the committee to nominate officers of Conference societies, presented their report, and the nominations were confirmed.

The report of the Temperance Society, read by W. H. Marble, and that of the Freedmen's

HUSBAND AND COFFEE

Would be Foolish to Stay with It

I must tell you about my husband and his experience with coffee. He had been nervous and more or less irritable, suffering with nausea and water-brash from time to time and sleeplessness, with a considerable amount of indigestion.

I finally induced him to leave off the coffee, for while his ailments were different somewhat than mine, I was convinced that it was the poisoning of the nervous system that caused his troubles as well as my own.

We have now been using Postum over a year, and are in the very best of health, stout and hearty every way. You may be sure we have learned to make Postum so it tastes fine, for we believe in "good things." We made Postum rather sloppy at first.

I cannot describe what a blessing we have both derived from the use of Postum. I have written these facts in the hope that some others may be benefited by the statement and leave off the coffee that is the real cause of so much physical suffering. A friend of ours, Mrs. Emma Dahlgren, had dreadful stomach trouble for years, bloating after meals, great nervousness and serious constipation. The physicians could not do her any good, but immediately after she left off coffee and began using Postum, she got over her nervousness, constipation and other sufferings, and now enjoys fine health. She is not like the same person; cheerful at all times now, while formerly she was very despondent and ill. Mrs. Lena Noble, Fairfield, Ia.

Aid and Southern Education Society, read by H. B. King, were recommitted, the former with certain instructions.

E. M. Taylor presented the report of the special committee on City Missions, and it was adopted.

C. W. Wilder moved, and the Conference voted, to authorize the publication in the Minutes of the recently formed association of veterans of the civil war.

The report of the committee on Education, read by A. R. Nichols, was, after much discussion, adopted.

Resolutions in favor of a Bishop Gilbert Haven Memorial Church in Boston, presented by F. N. Upham, were not adopted.

Rev. John H. Mansfield read the report of the special committee on the National Mutual Church Insurance Company of Chicago, favorable to said company. The report was referred to the board of trustees for their action at the next session of the Conference.

Voted that when we adjourn it be to meet at 7.

Notices were given, and the Conference adjourned at 5.30.

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Assembling at 7 P. M., with an audience so large that many could not find seats, the Conference was led in prayer by J. B. Gould.

After the reading of the minutes of the afternoon's session, which were approved, Geo. Whitaker read the report of the committee on Observance of the Lord's Day, and, on motion, it was adopted.

Reports of the committee on Seamen, presented by G. L. Small; of committee on ZION'S HERALD, read by E. H. Hughes; of the trustees of the Conference, presented by W. E. Knox; of the Preachers' Aid committee, with accompanying nominations, read by L. B. Bates; of the committee on Prisons and Prisoners, read by the secretary of the Conference, were, on motion, severally adopted. J. W. F. Barnes, Chaplain of Massachusetts State Prison, spoke with reference to the latter report, as did also E. J. Helms and V. A. Cooper.

J. W. Lindsay, Geo. S. Chadbourne, L. B. Bates, J. M. Leonard, E. M. Taylor, were appointed on the committee ordered this afternoon to devise ways to increase the contributions for the Preachers' Aid Society.

Miss Lunn, superintendent of the Deaconess Home and Hospital, spoke of the work of that institution.

On the representation of J. Galbraith, a subscription and collection were taken in behalf of the family of G. C. Osgood, who died a few weeks ago.

The special committee on polygamy and the case of Roberts, Congressman-elect from Utah, reported through James Mudge, calling on Congress to expel Roberts, and to pass a law making polygamy unlawful under all circumstances. After a ringing speech by Rev. Dr. T. C. Iliff, the Conference enthusiastically adopted the resolutions.

It having been announced that the appointments would not be read till the following day, adjournment was made to 8 30 the next morning.

TUESDAY

The Conference convened at 8.30 for devotional services, led by S. F. Upham, who declared this session of the New England Conference the most profitable he has attended in thirty years.

At 9 05 the Bishop took the chair, and the minutes were read by the secretary and approved.

W. H. Marble read the report of the Temperance Society, which had been recommitted with instructions; and the report as now read was adopted.

H. B. King read the report of the Freedmen's Aid and Southern Education Society, which was read yesterday but recommitted; after the reading, the preamble was stricken out and the resolutions were adopted.

V. A. Cooke moved that moneys contributed by our people for endowment of the Little Wanderers' Home be credited to the Twentieth Century Thank-offering, and the motion was referred to the Conference commission on that subject; as was a motion concerning offerings to the Deaconess Home.

W. F. Warren reported for the committee appointed a few days ago to present, for Conference action, suggestions as to the seating in the next General Conference lay delegates who may be provisionally elected. The report, declaring that we deem it wise to postpone to next year Conference action on the subject, was adopted.

The report of the Sunday school committee, presented by Geo. H. Clarke, was adopted.

Rev. Dr. J. J. Tigert made some remarks, after which the Conference by a rising vote adopted resolutions highly appreciative of his presence and addresses among us.

W. H. Hutchinson, Esq., read his report as treasurer of the Conference Bureau, stating that over eighty ministers brought nothing towards Conference entertainment, and expressing the fear that this year's outcome will be less excellent than that of last year.

J. M. Leonard, Conference treasurer, read his report by summaries, which will be found later in the Minutes. We were surprised and grieved to find a decrease in almost all the benevolent collections.

The statistical report was presented by A. P. Sharp. It having been charged, at the opening of the Conference, that the statistical reports show inaccuracies, he gave samples of absurd inaccuracies in statistics as brought in to the statistical committee. His report showed some lamentable decreases. It seems to this scribe that the church needs less of seeking to win the world by conformity to the world, and more of conquering the world by true unworldliness. The report was adopted, as was that of the Conference Missionary Society, presented by James Mudge, with accompanying nominations of officers of the Society.

G. A. Painney was left without appointment to attend one of our schools.

E. E. Ayers was placed on the supernumerary list, that he may attend school in Germany.

The Bishop was requested to appoint L. B. Bates Conference Evangelist; and resolutions complimentary to him were adopted, the same being presented by M. B. Pratt.

Svente Svenson was placed on the board of examiners, in place of C. J. Wigren.

C. F. Rice, G. S. Butters, F. H. Knight, G. H. Clarke, Jesse Wagner, were elected the committee on Conference Relations.

The appointment of J. H. Pillsbury as master of the boys' school in Waban was requested; and that of Samuel H. Noon as agent of the Total Abstinence Society.

It was requested that Joseph Scott and Benjamin Gill receive the same appointments as last year.

G. S. Chadbourne presented the report of the Church Aid Society, which was adopted.

Customary votes of thanks were given to the pastor and trustees of the Tremont St. Church, to the sexton, to the transportation committee (represented by Fred. Wilcomb, Esq.), to W. H. Hutchinson, treasurer of the Conference Bureau, to all the secretaries of the Conference, also to the reporters of the daily press, and others.

Transfers were announced, as follows: C. H. Walters to the New England Southern, and C. J. Wigren to the same; S. L. Carlander from N. Y. East; O. W. Scott from N. E. Southern; C. W. Gallagher from the Maine Conference (and his appointment as professor in Lasell Seminary was requested); G. A. Wilson from North Indiana; F. M. Pickles from the Puget Sound.

Voted that no changes be made in the statistics by report of additional moneys after Conference closes.

The board of Church Extension was constituted by election of the same members as last year.

The Conference by a rising vote expressed its high appreciation of Bishop Mallalieu's presidency.

A few notices were given, prayer was offered by G. S. Chadbourne, and the minutes of the session were read.

Bishop Mallalieu then made a few remarks, after which he read the appointments; and shortly after 11.30 the Conference adjourned without date.

The following are the appointments: —

BOSTON DISTRICT

JOSEPH H. MANSFIELD, Presiding Elder

Boston — Allston Church, Jesse Wagner; Appleton Church, supplied by W. H. Perdew; Baker Memorial, E. T. Curnick; Bethany Church, A. H. Nazarian; Bromfield Street, John Galbraith; City Point, W. A. Thurston; Dorchester Church, W. T. Perrin; Dorchester Street, William Full; Egleston Square, J. P. West; First Church, F. E. E. Hamilton; Forest Hills, G. B. Dean; Highlands Church, Charles Tilton; Italian Church, Gaetano Conte; Jamaica Plain, First Church, G. R. Grose; Jamaica Plain, St. Andrew's, H. P. Rankin; Mattapan, H. B. Swartz; Morgan Chapel, E. J. Helms; North End Church, supplied by Walter Morritt; Parkman Street, S. C. Cary; People's Temple, L. H. Dorchester; Revere Street, supplied by W. W. Lucas; St. John's, R. L. Greene; Stanton Avenue, C. H. Stackpole; Tremont Street, J. D. Pickles; West Roxbury, A. L. Squier; Winthrop Street, George Skene. Brookline, A. B. Kendig. Charlton City, W. H. Adams. Cherry Valley, J. H. Humphrey. Dedham, Walnut Hill, R. P. Walker. East Douglass, G. O. Crosby. Franklin, J. P. Chadbourne. Highlandville, J. H. Tompson. Holliston, E. E. Abercrombie. Hopkinton, W. M. Cassidy. Hyde Park, G. L. Collyer. Leicester, to be supplied. Milford, Garrett

[Continued on page 516.]

"DOES GOD ANSWER PRAYER?"

Did you read the account in ZION'S HERALD for Feb. 1st, of the wonderful healing of

apt. R. Kelso Carter

(author of the hymn, "Standing on the Promises," and long a contributor to the religious papers), from that dread disease

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ENTERING INTO TEMPTATION

REV. T. L. CUYLER, D. D.

THE only thing that our loving Master has taught us to pray constantly to be delivered from is — the danger of temptation, and the power of evil — or the "Evil One," as the Revised Version has it. The word "tempt" in the Bible commonly signifies a direct enticement to sin under the inducement of pleasure or profit. Unless there is something attractive in the object presented to us, we cannot call it a temptation. Whiskey and arsenic are both fatal poisons to a drunkard; but the whiskey is the only temptation, because it is the one that appeals to his appetite and promises immediate gratification. The strength of a temptation depends commonly on the strength of sinful desires within us; it requires no grace to reject what we do not like. A torch does no mischief when it is tossed into a snow bank; it is the torch in the powder-mill that makes the fatal explosion.

A man wearing peculiarly inflammable clothing would have no right to be working in a blacksmith's shop where the sparks are flying. Therefore our all-wise Master lays on us the solemn injunction, "Watch and pray lest ye *enter into temptation!*" A person enters into temptation when he wilfully places himself under the influence of a sinful enticement, and continues to parley with it. If any disease is an epidemic, then everybody is exposed to it; but the person who goes unvaccinated into a house where the small-pox is prevailing, has no right to ask God to protect him from the terrible disorder. The Christian who goes off to his lawful business in the morning may properly ask God to preserve him from the snares he may encounter during the day; but when evening comes and he buys a ticket to some salacious performance in a theatre, he has no right to pray "deliver me from evil," for he has wilfully thrust his fingers into the devil's mouth. No amount of praying and no number of good resolutions will save you if you remain under the influences that lead you to go wrong. A physician may enter a house from professional duty, while no one who entered it from sensual desire could escape without self-destruction.

The moment that any one goes towards a dangerous object with a secret desire after that object, that moment he or she enters into temptation. Many persons put a bottle of wine on their table at the bidding of fashion, or from the fancy that the wine is "good for them." That does not alter the inherently deceitful nature of an alcoholic drink. The man that plays with vipers must not complain when he is stung. Probably no church member has ever dreamed of becoming an inebriate when he "entered into the temptation" of using alcoholic stimulants. He took the risk. The saddest case of this kind that I ever knew in my own church was that of a good man who fell into drunkenness from the use of whiskey as a "tonic." The danger began when he began to like his medicine. What is true of an intoxicant is equally true of gaming or of violations of sexual purity. Can any one take coals of fire into his or her bosom and not be burned? We often wonder how, under a sudden temptation, certain persons have fallen from a high position into disgrace and ruin. If we knew the secret history of such cases, we should discover that they had been dallying with temptation until they had been weakened and corrupted by it. The fibre of the tree had become worm-eaten before the gale struck it. No man goes to hell suddenly.

The Master sounded His alarm-bell so loudly against entering into temptation because He knows that He has not a single follower who has not some vulnerable point. No chain is stronger than its weakest link. At the vulnerable point is the spot to post the sentinel; we must watch and pray right there. Beware of the sin that has a handsome face and a smooth tongue. Look out for the sin that says, "Oh, I am only a little one;" sins are never content to be babies. Look out for temptations that jump with your natural inclinations. It is oftener an ambition for distinction than indolence that tempts a minister into the vice of plagiarism. To young Christians I would say — form no intimacy that lowers the tone of your religion. Keep away from places and from amusements — however attractive — that soil your conscience, and weaken your love of Christ, and unfit you for prayer, and doing your whole duty. You can ask Jesus Christ to be with you, and to go with you everywhere else except when you *enter into temptation.*

NEW HAMPSHIRE CONFERENCE

Reported by REV. O. S. BAKETEL.

MONDAY evening, April 10, the Conference examining board met the classes for mutual conference. Tuesday was spent in the examinations.

At 7 30 Tuesday evening was held a meeting in the interest of evangelistic work. A large congregation was present. Dr. C. W. Rowley presided, and spoke on "The Pastor and Evangelistic Work;" Rev. J. H. Trow on "The Great Need of Today;" and Rev. J. M. Durrell on "The Decrease of the Increase — Why!"

WEDNESDAY

The 70th session of the Conference assembled in the church at Lancaster, April 12.

In the absence of Bishop Vincent, who had not been able to reach here from the New York East Conference, G. W. Norris called the Conference to order, and D. C. Knowles was chosen to preside. C. D. Hills and Irad Taggart conducted the religious exercises. The communion service was in charge of D. C. Knowles, assisted by the presiding elders. A large number were present to partake.

S. E. Quimby, secretary of the last Conference, called the roll, and 71 responded to their names.

It was announced that Truman Carter and James D. LeGro had died during the year.

S. E. Quimby was chosen secretary by acclamation, this being the twenty-third year he has served in this capacity.

J. A. Bowler, A. L. Smith, T. E. Cramer, and E. S. Tasker were chosen assistants.

A. E. Draper was elected statistical secretary, and nominated as assistants Charles N. Tilton, A. B. Rowell, and G. W. Jones.

G. R. Locke was chosen treasurer, and selected W. B. Locke, R. E. Thompson, and Jos. Simpson as assistants.

The standing committees were nominated and elected.

Announcements were made concerning the Conference daily that is being published.

The consideration of the reports on Education and the Conference Seminary were made the order of the day for 10 30 on Thursday, and Freedmen's Aid and Temperance for the same hour Saturday.

It was voted that the committee on Educa-

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tion take cognizance of the Twentieth Century Fund in their report.

The time of opening and closing was announced, and the bar of the Conference was fixed.

It was ordered that a session of the Conference be held Thursday afternoon for a Fast Day service in accordance with the Governor's proclamation.

Rev. B. F. Jefferson of the Free Baptist Church, and Dr. Parkhurst of ZION'S HERALD, were introduced. The editor spoke for the paper, and presented a check for $193 from the Wesleyan Association.

Mr. Jefferson was the fraternal delegate of his denomination and presented the greetings of that body. Dr. Knowles responded.

The pastor at Penacook was appointed to convey the greetings of this Conference to the next annual meeting of the Free Baptists at Pittsfield in June.

A letter was read from the State librarian at Concord asking the gift of books for the library.

Took up the 2d Question: "Who are the Supernumeraries?" The following names were called, and their characters passed: G. J. Judkins, J. H. Hillman, G. A. McLaughlin, C. J. Fowler, E. C. Langford, J. W. Adams, P. M. Frost, Otis Cole, G. W. Buzzell, M. T. Cilley.

F. H. Corson was changed to the effective relation.

Dr. Geo. K. Morris of Boston University was introduced.

Committees were called and notices given, the doxology sung, and the benediction pronounced by C. U. Dunning.

—

The Conference sermon was preached at 2 P. M. by Roscoe Sanderson. A good congregation was present, that very much enjoyed the presentation of the truth.

At 4 o'clock Dr. Morris delivered the first of his addresses on Sacred Oratory, to a very appreciative audience.

—

The Epworth League anniversary was held in the evening at 7.30, in charge of William Ramsden, Conference president. The address by Dr. Berry was greatly enjoyed. A very large audience was present.

The day was stormy in the afternoon; it snowed hard.

THURSDAY

Bishop Vincent, having arrived last evening, opened the services at 8.30 this morning with one of his talks on Timothy.

Conference business began at 9 o'clock. The minutes of yesterday's session were read and approved.

The roll of yesterday's absentees was called, and several responded to their names.

The 13th Question was taken up, and the presiding elders, O. S. Baketel, J. E. Robins, and G. W. Norris, passed in character, and read reports of their work.

The Bishop presented, and the Conference ordered, drafts on the Book Concern for $622 and on the Chartered Fund for $22.

The report of the Book Committee and statistical exhibit of the Book Concern was presented.

The Bishop announced that the amount apportioned for the Episcopal Fund to be raised by the Conference is $1,155. It was referred to the presiding elders for apportionment to the charges.

Various documents in the hands of the secretary were referred to appropriate committees.

J. T. Hooper was chosen to canvass for the *Methodist Review*.

The order of the day, which was to consider the report on Education, was taken up, and M. C. Pendexter read the report. W. H. Hutchin followed with a supplementary report on the Twentieth Century Thank-offering Fund.

Dr. S. J. Herben, assistant editor of the *Christian Advocate*, and Dr. J. F. Berry, editor of the *Epworth Herald*, were introduced and addressed the Conference.

William Woods was appointed to canvass for the *Epworth Herald*.

The names of the effective elders of the three districts were called, their characters passed, and they reported their missionary collections.

F. C. Rogers, transferred from the Maine Conference, was introduced.

When the name of W. A. Prosser was called it was announced that he had left his work in the midst of year, and gone to Pennsylvania. Not having been transferred, and not being able to get any word from the presiding elder in the Pittsburg Conference to which he has gone, the secretary was instructed to write and make inquiry as to his transfer.

N. B. Bigelow, a transfer from the Ohio Conference, was introduced.

B. P. Judd has been transferred to the Ohio Conference.

Notices were given, and Conference adjourned with the benediction by Bishop Vincent.

—

At 2 P. M. a large congregation was present to listen to the missionary sermon by E. E. Reynolds. His text was Isaiah 6: 8: "Whom shall I send, and who will go for us?"

The business session of the Conference to consider the Governor's Fast Day proclamation was opened with the Bishop in the chair. Devotional services were conducted by J. W. Adams, R. T. Wolcott, and Elwin Hitchcock. The secretary read the proclamation. J. W. Adams spoke briefly on the observance of Fast Day. Resolutions were presented by D. C. Babcock. After quite a discussion they were referred back to the committee for revision, and to be reported again at a later session.

Four o'clock found the church filled, nearly every seat being taken. All were anxious to hear Dr. Morris, who spoke on "Personal Magnetism." The lecture was greatly enjoyed.

—

At 7.30 was held the Missionary anniversary. Claudius Byrne presided. Dr. Leonard was present in place of Dr. Smith who was sick, and gave a stirring address. The church was packed with people.

FRIDAY

A large congregation was present to listen to the exposition of the letter to Timothy by the Bishop.

The Conference was called to order at 9 o'clock, and the minutes of yesterday's sessions were read and approved.

The stewards presented the basis of their report. After some discussion, it was adopted.

One of the veterans of the Conference is Josiah Hooper, who is in need of more than the stewards could give. G. W. Norris made an earnest appeal for him, and in a few minutes nearly $130 was pledged, over $100 of which was paid in.

The following were introduced to the Conference: Rev. Mr. Reynolds, pastor of the Unitarian Church, Rev. Mr. Marston of the Congregational Church, Rev. F. L. Hart of the Church Insurance Society, Dr. Freeman of the Sunday School Union, Dr. Jennings of the Western Book Concern, and Dr. Mills, secretary of the Twentieth Century Commission.

The 23d Question was taken up, and the following superannuates passed in character and were continued: James Thurston, C. H. Chase, Jos. Haves, J. Hooper, G. N. Bryant, S. P. Heath, C. H. Smith, H. Chandler, W. H. Jones, Irad Taggart, J. A. Steele, L. W. Prescott, A. C Coult, M. Howard, J. H. Brown.

E. R. Wilkins' relation was changed to

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effective, and the Bishop was requested to appoint him chapiain of the New Hampshire State Prison.

Dr. E M. Mills addressed the Conference in the interest of the Twentieth Century Fund.

The 9th Question was considered: "What members are in the studies of the third year?" The names of W. T. Carter, J. R. Dinsmore, J. T. Hooper, H. C. Sawyer, and C. A. Reed were called, their characters passed and studies were reported, and while some of them were conditioned, they were advanced.

The Bishop's words to the Conference on the matter of taking all the collections and being diligent students, were very plain — some even thought them severe.

Dr. Leonard spoke for the Missionary Society, Dr. Freeman for the Sunday School Union, Dr. Jennings for the Book Concern, and Mr. Hart for the National Church Insurance Society.

C. W. Dockrill, S. C. Keeler, and C. Byrne were appointed a committee to confer with Mr. Hart and report to the Conference on the matter of church insurance.

S. C. Keeler presented resolutions urging that Congressman-elect Roberts of Utah be expelled from the House of Representatives, and that Congress pass a law forever prohibiting polygamy in the United States. It was unanimously passed.

Adjourned with the benediction.

—

The Woman's Foreign Missionary Society held their anniversary at 2 P. M., Mrs. J. M. Durrell presiding. The address was given by Rev. Henry Baker.

At 3 o'clock was the anniversary of the Sunday School Union, in charge of C. H. Farnsworth, and Dr. Freeman spoke.

At 4 o'clock a large and enthusiastic audience was present to hear Dr. Morris on "Brain and Brawn."

—

In the evening Bishop Vincent delivered a lecture in Music Hall on "Tomorrow: A Study of the Church of the Future." There was a very large audience, and the lecture was greatly enjoyed.

SATURDAY

The house was filled at 8 30 to listen to the Bishop's talk on Timothy's Epistle.

The minutes were read at 9 30 and the business began.

R. T. Wolcott was appointed to audit the treasurer's accounts.

The 10th Question was taken up. W. T. Boultenhouse was passed and elected to elder's orders. Edgar Blake was reported as having completed the Conference course, being already an elder. H. D. Deetz, E. S. Tasker, and Geo. B. Goodrich were continued in the studies of the fourth year.

C. C. Garland, W. J. Atkinson, and C. J. Brown, having passed, were admitted to full connection and elected to deacon's orders, having been previously addressed by the Bishop. R. E. Thompson and E. C. Clough were continued in the studies of the second year.

The class of the first year was called, and E. C. E. Dorion, Guy Roberts, I. B. Miller, A. W. Frye, W. F. Ineson, A. Wadsworth and J. E. Sweet passed in character. Guy Roberts and I. B. Miller, having completed the studies of the year, were advanced to the second year. The others were conditioned.

The Bishop announced the transfer to this Conference of N. D. Bigelow from the Ohio, F. C. Rogers from the Maine, and Samuel McLaughlin from the Troy. There were transferred out B. P. Judd to Ohio, C. W. Rowley to Troy, and E. O. Bullock to Wisconsin.

T. A. Dorion read his report as French missionary.

Rev. Mr. Brown, delegate from the Baptist Convention, presented the greetings of that body, to which the Bishop responded beautifully.

It was voted that the pastor at Somersworth be the delegate to the Baptist Convention.

Mrs. Gallagher, who is to speak at the Woman's Home Missionary anniversary, was introduced and spoke to the Conference.

Resolutions of regret that the illness of Dr. O. A. Curtis kept him away from us, and of pleasure at the presence and services of Dr. G. K. Morris, were passed by a rising vote. Dr. Morris addressed the Conference in the interests of Boston University.

Dr. C. M. Boswell, of Philadelphia, was present and spoke in the interest of the Church Extension Society.

The stewards presented their report and distributed the money to the superannuates.

It was voted that the delegate to the annual meeting of the Congregationalists of New Hampshire be the presiding elder in whose district the meeting is held.

D. C. Knowles read the report of the Conference Seminary, and after some remarks it was adopted.

The secretary of the Conference was instructed to cast one ballot for D. C. Knowles as trustee of Wesleyan University, and he was elected.

After the notices Conference adjourned with the benediction.

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At 2 P. M. the memorial service was held, Dr. Knowles in the chair. Memoirs were read for Truman Carter, Mrs. M. T. Cilley, and Mrs. O. W. Bryant. On motion, the memoirs were adopted.

The Woman's Home Missionary anniversary was held at 3 o'clock, with Mrs. L. D. Bragg as the presiding officer. The address was given by Mrs. C. W. Gallagher, of Auburndale, Mass.

Dr. Morris spoke again at 4 o'clock. A large audience was present. These lectures have been of very great benefit. It is the first time anything of this nature has been introduced, and it has been a great success.

—

In the evening an audience that filled the Congregational Church gathered for the Church Extension anniversary. The presiding officer was F. O. Tyler. Dr. C. M. Boswell gave a stirring address.

SUNDAY

All the services were held in the Congregational Church.

The Conference love-feast began at 9 o'clock, led by C. U. Dunning. For one hour and a quarter the flow of testimony was rapid and the words inspiring.

At 10 30 the ordination services preceded the sermon. C. C. Garland was ordained a deacon, and W. T. Boultenhouse and Edgar Blake, elders. This was followed by one of the most helpful sermons heard in years by many. The text was 2 Timothy 3: 17: "That the man of God may be complete."

At the same hour Dr. J. W. Hamilton preached in the Methodist Church, and Dr. J. M. Durrell in the Unitarian. The Congregational Church was densely crowded, while good congregations were present in the other churches.

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At 2 30 P. M. Rev. C. M. Boswell, of the Philadelphia Conference, preached a stirring sermon from Acts 1: 8, on the power of the Holy Ghost.

—

The anniversary of the Freedmen's Aid and Southern Education Society was held in the evening under the direction of C. M. Howard. The speaker was Dr. Hamilton, who stirred the great congregation as he spoke.

MONDAY

The Bishop began the morning service at 8 30 with his last talk on the Epistles of Timothy.

At 9 o'clock the minutes of Saturday's session were read and approved.

The Conference considered the matter of the time of vacating parsonages, and it was voted that an outgoing pastor might have eight days after the adjournment before his house need be in readiness for the new occupant.

The triers of appeals were appointed.

The Conference treasurer read his report, which was adopted.

After the proper representation, C. W. Martin, Geo. W. Jones, Alba M. Markey, and D. E. Barnes were admitted on trial.

The fixing of the place for the next Conference was quite interesting. We have never yet had to go begging for a place. Littleton, Nashua and Keene were put in nomination. After a full representation of each place, Nashua was chosen.

Elihu Snow and J. H. Emerson, by reason of sickness, were granted a supernumerary relation. The same relation was given to J. H. Knott.

The Bishop was asked to appoint W. R. Webster vice-president of Maiialieu Seminary, G. H. Hardy Conference historian, D. C. Knowles Ladd professor in Tilton Seminary, James Noyes superintendent of New Hampshire Orphans' Home.

The committee on the Twentieth Century Fund presented its report, which was amended and adopted.

The statistical secretary presented his report, which was adopted.

A collection of $14 35 was taken for the sexton.

By the removal of Dr. Rowley to the Troy Conference, a vacancy was occasioned in the Conference examining board. G. M. Curl was appointed to fill the place.

G. W. Farmer was appointed to preach the missionary sermon, with Daniel Oastott alternate.

S. C. Keeler was chosen to preach the Conference sermon.

J. D. Folsom read the report on Temperance. After considerable discussion and some amendment, the report was adopted.

The Baltimore proposition to provide the way to allow of equal lay representation in the next General Conference was laid before the Conference by the Bishop. The vote was taken without debate, 54 voting for it and none against it.

J. M Durrell presented a resolution ex-

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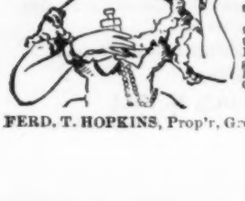

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Removes Tan, Pimples, Freckles, Moth Patches, Rash, and Skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 50 years, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Sayre, said to a lady of the haut-ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." For sale by all Druggists and Fancy Goods Dealers in the U. S., Canada, and Europe.

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Straw Mattings	15c.	And Upwards
Oil Cloths	25c.	And Upwards
Linoleums	50c.	And Upwards
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Tapestries	50c.	And Upwards
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Brussels	1.00	And Upwards
Axminsters	1.25	And Upwards
Oriental Rugs	6 00	And Upwards
Domestic Rugs	in great variety at low prices.	

Rugs and Carpets

Art Squares, handsome and durable, well adapted for summer furnishings.

Goods Delivered free within Ten Miles of Boston.

JOEL GOLDTHWAIT & CO.

169 Washington St., Near Cornhill

pressing our regret at the departure from us of C. W. Rowley.

J. E. Robins read a telegram from Bishop Mallalieu asking the appointment of a commission on Conference boundaries. The

Crockery-China-Glass

Outfits for Mountain and Seashore Homes

Intending buyers will find an extensive variety, including every requisite in this line adapted to country houses.

Dinner Sets,
Toilet Sets,
Glassware,
Lamps,
Umbrellas and Cane Vases,
Jardinieres,
China Piazza Seats.

All grades from the ordinary up to the medium and expensive wares. Attractive patterns for yachts.

Table services made to order with initials, crests, etc.

We have landed importations within the past month from Hong Kong by steamship "Pathan," "Energia" and "Mogul" via Suez, and by sailing ships "B. F. Packard," "Wm. H. Conner" and "Mary R. Cushing" of the genuine CANTON CHINA, including many items of the Old Blue Canton and Fitzhugh, also the medallion ware, which have been scarce and difficult to obtain. In sets or parts of sets, as required.

Buyers will find among our old blue designs the

Old Blue "Willow" pattern.

Old Blue "Sylvan" pattern (from the Cauldron pottery).

Old Blue "Claremont" (from Minton).

Blue "Delft" from Staffordshire.

Old Blue "Ferara" Marine (from Wedgwood).

In our LAMP department will be seen new and attractive designs, exclusively our own, recently completed and put on sale.

Buyers seeking

Wedding Gifts

will find exquisite specimens and an extensive variety to choose from, including a wide range from moderate cost to the expensive designs.

Inspection Invited.

Jones, McDuffee & Stratton Co.,

Crockery, China and Glass Merchants,

Wholesale and Retail
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120 FRANKLIN

names of the commission are: J. E. Robins, G. W. Norris, D. C. Knowles, J. M. Durrell, and O. S. Baketel.

The report of the committee on Fast Day and the Governor's proclamation, which had been referred back to the committee, was presented in a new draft, and, after considerable discussion, was adopted.

Wm. Ramsden read the report on ZION'S HERALD. H. D. Deetz and Stephen Wentworth were appointed visitors to the Wesleyan Association.

Various reports were read and adopted — on Parsonage, Ministerial Support, Freedmen's Aid, Personal Statistics.

The time being short until we must adjourn in order to get the only train that would carry the members home, several committees were allowed to have their reports printed without reading.

R. T. Wolcott, as auditor of the treasurer's accounts, reported all correct.

G. H. Hardy reported for the Conference historian.

D. C. Knowles presented resolutions expressing the sympathy of the Conference for Elihu Snow and J. H. Emerson, the first of whom has been sick all the year, and was not able to be at the Conference; the latter's wife is sick, so that he cannot continue in the work.

The committee on Church Insurance presented a report, which was adopted.

D. C. Knowles presented a resolution of appreciation of the visit of Bishop Vincent, which was adopted by a rising vote.

Resolutions of thanks to the people of Lancaster for their cordial hospitality, to the Boston & Maine for favors, to the sexton for his attention, to the Congregational people for the use of their house of worship, were passed.

Various notices were given, the minutes were read and approved, and after the reading of the appointments and the benediction by the Bishop, the seventieth session was closed.

The following are the appointments: —

CONCORD DISTRICT

O. S. BAKETEL, Presiding Elder

Alexandria, supplied by Harold E. Wilson. Ashland, E. C. E. Dorion. Bethlehem, C. M. Howard. Bow Mills and Bow, supplied by M. Tisdale. Bristol, Daniel Onstott. Centre Sandwich, E. R. Perkins. Chichester and Loudon, supplied by J. A. Steele. Colebrook, Stewartstown and Beecher Falls, W. T. Carter, and one to be supplied. Concord — Baker Memorial, W. H. Hutchin and C. E. Hall; First Church, C. D. Hills. East Colebrook and East Columbia, supplied by N. L. Porter. East Haverhill, J. H. Vincent. East Sandwich, supplied by E. R. Perkins. East Tilton, supplied by F. O. Winslow. Franklin Falls, C. U. Dunning. Gilford, supplied by C. H. Fisher. Gilmanton, supplied by Wm. Magwood. Groveton, H. F. Quimby. Haverhill, E. E. Reynolds. Jefferson, R. E. Thompson. Laconia — First Church, A. L. Smith; Trinity Church, J. R. Dinsmore. Lancaster and Grange Village, J. L. Felt. Landaff and Lyman, Willis Holmes. Lisbon, L. D. Bragg. Littleton, Thos. Whiteside. Milan and Dummer, A. W. Frye. Monroe and North Monroe, I. C. Brown. Moultonboro, J. E. Sweet. North Haverhill, C. E. Eaton. Penacook, E. N. Jarrett. Piermont, supplied by A. M. Shattuck. Pittsburg, supplied by W. S. Frye. Plymouth, W. M. Cleveland. Rumney, Dana Cotton. South Columbia, supplied by A. H. Drury. South Tamworth, J. W. Bean. Stark and West Milan, C. J. Brown. Stratford, W. F. Ineson. Suncook, R. T. Wolcott. Swiftwater and Benton, E. C. Clough. Tilton, Roscoe Sanderson. Warren, W. T. Boultenhouse. Weirs, supplied by D. H. Gerrish. West Thornton and Ellsworth, supplied by A. P. Reynolds. Whitefield, W. C. Bartlett. Woodsville, G. N. Dorr.

D. C. Knowles, Ladd professor in Tilton Seminary; member of Tilton quarterly conference.

James Noyes, superintendent N. H. Orphans' Home; member of Franklin Falls quarterly conference.

E. R. Wilkins, chaplain N. H. State Prison; member of Baker Memorial quarterly conference.

DOVER DISTRICT

J. E. ROBINS, Presiding Elder

Amesbury, H. D. Deetz. Auburn and Chester, supplied by Frank Hooper. Dover, St. John's, D. C. Babcock. Danville, supplied by M. T. Cilley. East Kingston, C. W. Martin. East Rochester, S. C. Keeler. Epping and Fremont, D. W. Downs. Exeter, Wm. Woods. Greenland, A. E. Draper. Hampton, J. N. Bradford. Haverhill — First Church, L. R. Danforth; Grace Church, Elwin Hitchcock; Third Church, N. D. Bigelow. Kingston, F. H. Curron. Lawrence — First Church, F. C. Rogers; Garden St., G. M. Curl; St. Mark's, W. J. Akinson; St. Paul's, C. H. Farnsworth. Lowell, Centralville, J. A. Bowler. Merrimacport, W. S. Searle. Methuen, W. J. Wilkins. Milton Mills, A. M. Markey. Moultonville and Tuftonboro, G. W. Jones. Newfields, W. B. Locke. Newmarket, F. O. Tyler. North Wakefield and East Wolfboro, supplied by W. A. Hudson. Portsmouth, Wm. Warren. Raymond and East Candia, J. T. Hooper. Rochester, G. W. Farmer. Salisbury, C. W. Taylor. Sanbornville and Brookfield, O. W. Bryant. Smithtown, supplied by W. C. Woodyard. Somersworth, T. E. Cramer. West Hampstead, East Hampstead and Sandown, supplied by L. N. Fogg.

MANCHESTER DISTRICT

G. W. NORRIS, Presiding Elder

Antrim, W. A. Loyne. Brookline, supplied by H. E. Foote. Canaan Street and Canaan, C. A. Reed. Chesterfield, H. C. Sawyer. Claremont, James Cairns. Contocook and Webster, supplied by J. G. Cairns. Derry, First Church, supplied by J. W. Adams. East Deering, supplied by C. T. Matthews. East Lempster and South Acworth, A. G. Smith. Enfield and West Canaan, supplied by J. E. Montgomery. Fitzwilliam Depot and Richmond, Guy Roberts. Grantham and West Springfield, D. E. Burns. Grasmere and Goffstown, E. S. Collier. Henniker, G. R. Locke. Hillsboro Bridge and Centre, Jos. Simpson. Hinsdale, supplied by E. J. Deane. Hudson, J. D. Folsom. Keene, M. C. Pendexter. Lebanon, Edgar Blake. Londonderry, G. A. McLucas. Manchester — First Church and Massabesic, C. W. Dockrill; St. James', C. Byrne; St. Jean's, T. A. Dorion; St. Paul's, Samuel McLaughlin; Trinity, C. N. Tilton. Marlboro and West Swanzey, Wm. Thompson. Marlow, Geo. B. Goodrich. Milford and Amherst, I. B. Miller. Monsonville, Arthur Wadsworth. Nashua — Arlington St., C. C. Garland; Main St., J. M. Durrell. Newport, Wm. Ramsden. North Charlestown and West Unity, J. P. Frye. North Salem, Noble Fisk. Peterboro, H. B. Copp. Salem — First Church, A. B. Rowell; Pleasant Street, S. E. Quimby. Sunapee and South Newbury, E. S. Tasker. West Derry, J. H. Trow. Wilmot and West Andover, to be supplied. West Rindge, D. J. Smith. Winchester and Westport, H. E. Allen.

W. R. Webster, vice-president of Mallalieu Seminary; member of Main Street, Nashua, quarterly conference.

G. H. Hardy, Conference historian; member of Brookline quarterly conference.

H. B. Hulbert, missionary to Korea.

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39c. a yard.

Samples Sent on Request

CHURCH REGISTER

W. F. M. S. — The regular prayer-meeting of the W. F. M. S. will be held at 11 o'clock, Wednesday morning, April 26, at Headquarters, 36 Bromfield St., Room 29, Mrs. L. A. Alderman, leader.

Mrs. JESSE WAGNER, Pres.

NOTICE. — The Boston Wesleyan Young Alumni Lunch Club has arranged for a concert by the Wesleyan University Glee and Mandolin Clubs, assisted by Mr. Fred I. Brown, impersonator, to be given in Steinert Hall, 162 Boylston St., Boston, Thursday evening, April 27. The Wesleyan Glee Club is next to the oldest in the country, and has always been one of the best. This year it is even better than usual. Reserved seats, 50 and 75 cents; for sale at the box office, Steinert Hall.

WALTER H. STEVENS, Sec.

BOSTON METHODIST SOCIAL UNION. — The regular monthly meeting of the Boston Methodist Social Union will be held at the American House, Monday, April 24, at 6 p. m. Dinner at 6.45. Prof. William North Rice, D. D., of Wesleyan University, Middletown, Conn., will be the guest of the evening, and will address the Union on subject: "The Return to Faith." Music will be furnished by a Mandolin Club.

VERNON B. SWETT, Sec.

OBITUARIES

No sickness there —
No weary wasting of the frame away,
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray!

The storm's black wing
Is never spread athwart celestial skies;
Its wailings blend not with the voice of spring,
As some too tender flow'ret fades and dies.

No parted friends
O'er mournful recollections have to weep —
No bed of death — enduring love attends,
To watch the coming of a pulseless sleep.

With Faith our guide,
White-robed and innocent, to tread the way,
Why fear to plunge in Jordan's rolling tide,
And find the haven of eternal day?

— *Anon.*

Coffin. — Fell asleep in Jesus, on Feb. 16, 1899, at the residence of his son, Rev. J. S. Coffin, of Petite Riviere, Nova Scotia, Capt. Peter Coffin, aged 94 years, 7 months.

The deceased was for about twenty-five years in the employ of the Cunard Steamship Company, as a coast pilot between Halifax and Boston, and entered into that service only a few years after its inception. He was well known to a large number of the mercantile men and Methodists of those years in and around Boston. The closest intimacy existed between him and the late "Father" Taylor; and numerous and deeply interesting are the incidents connected with those associations that have come to the writer's notice. A goodly number of relatives of the deceased are scattered abroad throughout Massachusetts and other States of the Union.

Capt. Coffin was a man of undeviating integrity, and it controlled every relation of his life. For about seventy years he was a disciple of Christ. The last thirty years of his life were spent ashore and in comparative quietude, and were marked by the greatest faithfulness to all those obligations which pertain to citizenship in the kingdom of God. Down to within a few weeks of his decease he was a constant attendant at all the services of God's house; and the interest and unction which marked his prayers and addresses in the social meetings of the church will be long remembered. Even in the delirium which for a few days attended his final illness (pneumonia), his words were often of Jesus, and very touching were the prayers and ejaculations of praise that thus occasionally fell upon our ears from his lips.

Capt. Coffin's wife preceded him to the spirit world about six years ago, at the ripe age of ninety years. Three of their children survive them, one of whom is Mrs. Joseph B. Bent, of West Somerville, Mass.

J. S. COFFIN.

Silvia. — Frank Silvia died at his home in Wakefield, R. I., March 5, 1899, after a short illness, aged 79 years. He was born in Fayal, Western Islands.

Mr. Silvia was brought up a Romanist. He came to this country when about seventeen years of age, living in Newport, where he married his wife, who survives him. He also lived in Hingham, East Weymouth, and Wakefield. About fifty years ago, under the influence of his wife and the faithful preaching of Rev. Daniel Webb, he was converted. He was a man of native talent and of a very earnest spirit. He was one of the organizers of our church in Wakefield, and a trustee. He was at church one week before his death, manifesting his usual interest. "He, being dead, yet speaketh," and "is spoken of." H.

White. — Ida L. White, of North Dighton, Mass., was suddenly and unexpectedly called to her last home, Feb. 21, 1899, aged 25 years.

She had attended her work all the week of the great storm up to Saturday night, when typhoid pleuro-pneumonia caused her death within three days. For one so young she was wonderfully mature in her thought and heart life. Though a mystic by nature and delighting to be alone for hours with her God, yet the Holy Ghost had so sanctified her life that never a human need, a sigh or a call for help, escaped her watchful notice. Constantly her prayers were for a baptism of power on the church and salvation for the community. She had been for some years a faithful teacher in the Sunday-school; was in charge of the Mercy and Help department of the League; and for some months had been president of the local Y. W. C. T. U. In all these lines of work she will be deeply missed. Her sudden death left us dazed. "Why?" is the question that persisted in repeating itself. God knows! Her pure life burst the mortal robe, and sooner than we thought she met her Saviour face to face to tell the glad joy of her heart to the blessed Redeemer.

H. H. C.

Merrill. — Ira Merrill was born in Warren, N. H., Aug. 16, 1820, and died at the home of his daughter, Mrs. Jennie French, in Providence, R. I., Feb. 22, 1899.

He was one of a family of seven. One sister and three brothers survive him. One brother, William, is a Methodist preacher in the New England Conference; his brother Henry is a preacher in the Congregational connection, in Kennebunkport, Me. His wife died March 4, 1898. They had three daughters, only one of whom, Mrs. Emily Cummings, of Warren, survives him; Mrs. French having died a few weeks previous to her father.

He was converted when quite young, and joined the church in early youth, living a consistent life for sixty years. He was Sunday-school superintendent for ten years. During the long period of his earthly probation he was a constant attendant at the means of grace. He was no fine-weather Christian. The social services of the church always found this faithful man of God present. The power of God to save from sin had no uncertain sound from his lips. Although in the last few days of his life the power of speech was taken, with his finger he pointed upward, indicating the longing to be with his Saviour.

The church at Warren feels deeply the loss of this brother, who gave largely of his means to carry on the work of the Master.

The funeral services were held at the church of which he was a member. The pastor, Rev. W. T. Boultenhouse, was assisted by Rev. L. W. Prescott and Rev. J. S. Jewett. He was placed in the tomb beside his brother, Geo. W. Merrill, who died three days previously — Feb. 19.

W. T. B.

Clark. — Hiram Clark was born in Andover, N. H., April 8, 1822, and died in Nashua, N. H., Feb. 13, 1899.

His home nearly all his life was in Plymouth, N. H. He early united with the Methodist Episcopal Church, and in the days when services were held in the "Old Brick Meeting-house" at West Plymouth was an active worker there. His home was near the church, and the itinerant ministers found a cordial welcome beneath his roof-tree. "Elder Nelson" was a frequent visitor there. Later, Mr. Clark removed to the village, where he was actively engaged in its business life, always upright, trustworthy, conscientious. He was interested in Masonry, and impressed with the religious spirit of the ritual; but the church of God was nearest his heart, its associations were dearer than all besides. For many years he was an official member, faithful, efficient, courteous, and every pastor found in him a firm and constant friend. His testimony for Christ, always tender, earnest and convincing, was never withheld. He had a simple but strong nature, and was ever sympathetic and generous in thought and act. His Christian spirit was manifest in his home. Kind and affectionate in his family, those who loved him best have nothing to remember but what is precious.

The death, in May, 1889, of his wife, who was a devoted companion and earnest Christian, took strong hold upon him, but his soul still had "peace in believing," and life's work was continued with the old-time faithfulness. He naturally looked on the bright side of things, and this trait is shown by the character of passages that he marked in his Bible during his later life.

His last days were spent with his daughter, the wife of Rev. J. M. Durrell, of Nashua. Being partially paralyzed in the fall of 1897, he knew he was approaching the end, but was able to look forward with calm and steady faith to the closing hour. His last Sunday was a peculiarly happy day; he read in the forenoon, said grace at dinner, and chatted about the articles in ZION'S HERALD that had interested him, and the work of the church. As he retired in the evening, he thanked his daughter for making him so comfortable when it was so cold outside, and cheerfully said "Good-night." These were his last words on earth, for it was found soon after that he had suffered another shock and was speechless; the next words, doubtless, were "Good-morning," as, in Immanuel's land, he greeted those who were waiting for him. A pure and gentle spirit has gone from among us.

ROSCOE SANDERSON.

Rogers. — Mrs. Mary Jane (Mitchell) Rogers was born in Hooksett, N. H., Oct. 4, 1822, and died in Bow, N. H., Feb. 16, 1899.

She had three sisters, one of whom was married to Rev. Joseph Hayes of the New Hampshire Conference, and four brothers, all of whom preceded her to the invisible world save one brother, Abram.

She was married to Wallace L. Rogers, Oct. 22, 1851, with whom she lived most happily until death. She was a model woman in disposition and kindness of heart, very hopeful, always looking on the bright side of everything. She experienced religion over a half-century ago, uniting with the Methodist Episcopal Church in Manchester in 1843. She was loyal and true, a most amiable and devoted wife, a loving and indulgent mother and grandmother, respected and loved by all. Those who knew her best loved her most. Age and impaired health prevented her for some weeks from attending the church services which she dearly loved, but she hoped, as she told her pastor the week before her death, to be able to worship with God's people again when the weather became warmer.

Her death, which occurred after a very brief illness, was unexpected and came with a great shock. But such in reality never die. Our sister lives in the kind deeds she performed during her life; she lives in the hearts of her bereft husband, son, and other dear relatives, and she lives in the immortal life which God bestows upon the faithful Christian.

The funeral services were held at the home, conducted by Rev. G. M. Curl, her pastor when

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In all its stages there should be cleanliness.
Ely's Cream Balm
cleanses, soothes and heals the diseased membrane. It cures catarrh and drives away a cold in the head quickly.
Cream Balm is placed into the nostrils, spreads over the membrane and is absorbed. Relief is immediate and a cure follows. It is not drying—does not produce sneezing. Large Size, 50 cents at Druggists or by mail; Trial Size, 10 cents by mail.
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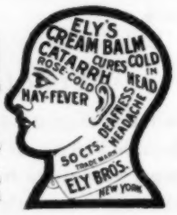

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

she attended the Baker Memorial Church, Concord, assisted by her present pastor at Bow Mills. "Precious in the sight of the Lord is the death of His saints." M. TISDALE.

Winch. — Louisa Winch entered into eternal rest on Thursday, Feb. 9, 1899, after a short sickness of one week. She was born April 6, 1812. Mrs. Winch was converted when in her youth, was baptized and joined the Methodist Episcopal Church, and never severed her relation from the church of her choice. Her life was long, busy and beautiful. As a Christian she possessed rare gifts and graces, was a devout and fervent worker, attached to Methodism, and deeply interested in every department of benevolent work. She loved her church and delighted in the visits of her pastor and the fellowship of Christians. She had been a subscriber to and reader of ZION'S HERALD for over fifty years. Possessed of a kind, generous and unselfish nature, she found much of her joy in the happiness of others. She was clear and decided in religious experience, and to her convictions of right. Her religion was intensely practical, literally self-sacrificing. With scarcely a thought for herself, she lived for others, doing good in every direction. "This woman was full of good works." She lives in actions, and walks abroad among her friends and loved ones, calling them to go forth with hearts full of love and hands full of charity.

Death was no more to her than life had been. Christ had been a presence in her life, and was equally a presence in her death. When the final summons came it was sudden, but she was fully prepared, and without a sigh she sweetly fell asleep in Jesus.

She is survived by a brother, Rev. C. N. Smith, of Malden, a member of the New England Conference. [Dr. Smith died April 13.]

The funeral services were held in the church, Feb. 12, conducted by Rev. S. C. Johnson, her pastor, in the presence of a large number of friends. He paid a just and feeling tribute to her character. The interment was in the family lot at Elmwood.

S. C. JOHNSON.

Mathews. — At Lincolnville, Me., Feb. 7, 1899, Mrs. Mary Rea (Frohock) Mathews, wife of Wm. R. Mathews, passed peacefully on to the Father's fold. She was born in Searsmont, Me., Feb. 11, 1818.

Mrs. Mathews leaves a husband, one son — R. W. Mathews of Lincolnville — and two daughters — Mrs. Lovinia E. Fuller of Derby Line, Vt., and Mrs. H. M. Thurlow of Lincolnville. Two sons and one daughter went on before. She left, also, twenty-one grandchildren, and six great-grandchildren. Daniel K. Frohock, late of Portland Me., was her brother. Only one brother is now living — Joseph Frohock of Illinois.

Those who knew her were always impressed with her firm Christian faith and self-sacrifice. Mrs. Lydia Rae Frohock, her mother, lived with her until her death in October, 1881, at the advanced age of 97. Beside six children of her own, she was a mother indeed to three grandchildren, and at the time of her death was taking partial care of a great-grandchild.

Coming as she did from a family of brave men and women, it is no wonder she lived to a good old age and always with a firm Christian will through her cares and troubles. Her grandmother on her mother's side was Lydia Putnam of Danvers, Mass. Her grandfather, Thomas Frohock, took part in the battle of Bunker Hill, and her father, Jonathan Frohock, was in the War of 1812. Her husband and two sons were in the Civil War, and a grandson was a soldier in the late war with Spain. C. M. H.

Drummond. — The many friends of E. R. Drummond, Esq., of Waterville, Maine, will sympathize with him in the sudden death of his son, Clark W. Drummond, who died, Feb. 27, 1899.

He had been suffering from a cold for a few days, and thought by local remedies to effect a cure without ceasing his work; but he was taken with pleurisy and a chill and took his bed. Soon his disease developed into pneumonia, and raged with great violence for three or four days when death ended his sufferings.

He was a bright, progressive and successful business man, and was fast working himself into a prominent place in our city. It must be cheering to the loved ones to hear the words of appreciation so many are uttering regarding his kindness and thoughtfulness. He was esteemed as a gentlemanly, trustworthy, honorable man who was ready to put himself to inconvenience to accommodate his patrons, and was faithful to every trust reposed in him.

He left behind a young wife and darling little girl in her second year.

A few years ago he went West and was engaged in the banking business, and since his death the thought must have comforted his parents that he was during his sickness under their own eyes and blessed with their fervent prayers, and cared for by his wife and them and by all the members of the family with unfailing vigilance and devotion. Nothing that love could devise or money could purchase was left undone, but the desolation that wasteth at noonday came with devouring power and he was gone.

The funeral was attended by Rev. Geo. D. Lindsay, a large gathering of relatives and acquaintances being present.

Many sincere prayers are ascending to God on behalf of his young widow, father and mother, sisters and brother, that this sudden and mysterious dispensation may be overruled for their good, and that Divine consolation may be ministered unto them.

GEO. D. LINDSAY.

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Dewey and the German Admiral

AT a reception given by the Union League Club of New York to Capt. J. B. Coghlan of the "Raleigh" and his officers, just returned from Manila, the Captain related the following story of Admiral Dewey and the German Admiral: —

"An officer of our friend, Admiral von Diederich, came down one day to make a complaint. It was my pleasure to step out on the quarterdeck just as he came aboard. I heard him tell the Admiral about his complaint, and I heard the Admiral reply, 'Tell your admiral those ships of his must stop when I say so. I wish to make the blockade of this harbor complete." The German officer replied: 'But we fly the flag.' The reply of the Admiral was just like Dewey. He said: "Those flags can be bought at a half-dollar a yard anywhere.'

"There was no fun in that expression of the Admiral. He told the officer that any one could fly a German flag, and that a whole Spanish fleet might come upon him with German flags up. Then he drew back and stroked his mustache. He has a great habit of stroking his mustache when he gets mad. He said: 'Tell your admiral I'm blockading here. Now note carefully what I say, and tell your admiral that I say it. I have been making this blockade as easy for everybody as I could, but I'm getting tired of the puerile work here. It has been of such a character that a man wouldn't notice it, although children might fight over it, but the time has come when it must stop. Tell your admiral that the slightest infraction of my rule will mean but one thing. That will be war. It will be so accepted and resented immediately. If your people are ready for war with the United States, they can have it at any time.'

"I'm free to admit that that almost took my breath away, it came so suddenly. We had expected it all along, but things you have been expecting always come unexpectedly. As he left with a face about this long [indicating by holding up his hands far apart], the German said to me: 'I think your admiral does not exactly understand.' 'Not only does he understand,' I told him, 'but he means what he says, and you'd better look out.' After that they didn't breathe more than four times successively without asking permission."

A Twenty Years' Growth of Legend

REV. W. ARTER WRIGHT, PH. D.

IN the HERALD of April 5, under the caption, "A Villa in Italy," I find the following interesting "fictitious history:" —

"It is said that one of William Taylor's missionary helpers in Chile started for the field from a simple parsonage in the West, with only her Spanish grammar, and that she went to the West Coast after the manner of the steerage, and lived partly on pumpkin seeds on her first arrival in the country. She established a school at Concepcion, which has since become two schools, and is recalled in Chile as a Protestant saint," etc.

I do not wish to start a controversy by mentioning names. But the only thing true in this account is probably that she is "recalled in Chile as a Protestant saint" — as she deserves to be. She did not go from a simple parsonage in the West, but from a simple parsonage in Maine. She went steerage from New York to Aspinwall; my wife paid the difference in her fare the balance of the way. She did not live on pumpkin seeds "on her first arrival," but in the best hotel in Concepcion. She did not have a Spanish grammar. If she ever suffered any personal privations, it must have been after I left; for I find from my books that between June 25, 1879, to March 8, 1890, after I became sole proprietor of the school, I paid her in cash $864 24, beside her board and washing. Instead of being the founder of the school, she was employed to teach music in the school.

In calling attention to this correction of facts, it is not intended to reflect on the work of the lady in question. She did her work faithfully, and after I left probably had a much more responsible relation to the school; but she makes no such claim as the above.

Ontario, Cal.

Student Missionary Campaign

— Formal announcement will be made in a few days of the opening of the campaign conducted by students in the interest of foreign missions. This movement is a result of the student uprising in all parts of the world in the interest of the world's evangelization. Our Methodist colleges have taken the lead, and already several of the leading denominations have adopted similar plans. Students in the various denominational colleges will visit churches with the avowed purpose of creating missionary enthusiasm, planting missionary literature, and in other ways organizing the laity for definite work.

— Mr. S. Earl Taylor has been visiting the various Methodist colleges and universities since the first of February, training and picking men who volunteer for field work. Mr. Taylor is a graduate of Drew Theological Seminary, and is giving his entire time to the campaign movement. During the month of April he works among the colleges in Illinois and Iowa. During the early part of May he will visit Indiana and Ohio institutions.

— The indications are that nearly double the workers will be in the field this year over those engaged last year. In all probability between one hundred and fifty and two hundred choice students from Methodist institutions will devote their entire summer vacation to visiting local churches and Epworth Leagues.

— Presiding elders, pastors and Epworth League presidents, who are interested in having the work of missions pushed on their charges, will do well to correspond with the business office, addressing Willis W. Cooper, manager, 57 Washington St., Chicago. From him pamphlets and other reports can be had by those interested.

— One of the most important results of the visitation of the students is the planting of missionary libraries. Already more than 20,000 volumes have been placed. The library, consisting of sixteen volumes of the latest up-to date missionary literature, has been published by the movement uniformly bound in cloth, and can be had for the remarkably low price of $10 per set.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is make in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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